

# CHRISTIAN MODERATION.

*In two Books.*

By Jos: EXON.

*Bishop Hall of Exeter, afterwards  
Bishop of Norwich*



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*MDCXL.*

ПРОСТАЯ ЧИСТОТА



ПРОСТАЯ ЧИСТОТА



---

TO ALL  
CHRISTIAN PEOPLE  
WHERESOEVER:

But especially to those of this  
WESTERNE DIOCESE:

AND THEREIN

To the Honorable NOBILITY, the  
Reverend and Learned CLERGY, the  
Worshipfull GENTRY, the honest and  
Faithfull COMMONALTY

O F

The Counties of *Devon* and *Cornwall*.

*J. Exon.*

Wisheth the continuance, and increase of  
(that whereof hee treates)

*All* CHRISTIAN MODERATION  
Both in Opinion, and Practice.

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F I N I S.

THE END OF THE WORLD

THE END OF THE WORLD

**R** Ecensui dissertationem hanc de  
Moderatione Christiana, duabus  
partibus absolutam, quarum altera de  
Moribus agit, altera de Doctrina;  
utraq; & bonis moribus, & doctrina  
Ecclesiæ Anglicanæ consentanea.

Octob. 4.

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# CHRISTIAN MODERATION.

THE FIRST BOOK.

*Of Moderation in matter of Practice.*

§. I.

*Of the use and necessity of Moderation, in generall.*

**H** Cannot but second, & commend that great Clerk of *Paris*, who (as our witty countryman *Bromiard* reports) when King *Leves* of France required him to write down the best word that ever he had learn'd, call'd for a  
B faire

Brom.  
sum.præ  
dic.

Lib. 1.

faire skin of parchment, and in the midst of it, wrote this one word, **M E A S U R E**, and sent it sealed up to the King : The King opening the sheet, and finding no other inscription, thought himself mocked by his Philosopher, and calling for him, expostulated the matter ; but when it was shewed him that all vertues, and all religious and worthy actions were regulated by this one word, and that without this, vertue it self turned vicious, he rested well satisfied : And so he well might ; for it was a word well worthy of one of the seven Sages of Greece ; from whom indeed it was borrowed, and onely put into a new coat. For, whiles he said of old (for his Motto) *Nothing too much*, hee meant no other but to

Μηδὲν ἄγαν  
Nequid ni-  
mis.

So Pytha-  
goras; μήτε  
μᾶλιστα.

com

## Christian Moderation.

3

Sect. I.

comprehend both extreames under the mention of one: neither in his sense is it any paradox to say, that too little is too much; for as too much bounty is prodigality, so too much sparing is niggardliness: so as in every defect there is an excess; and both, are a transgression of Measure. Neither could ought be spoken, of more use or excellency; For, what goodnesse can there be in the world without Moderation, whether in the use of Gods creatures, or in our own disposition and carriage? Without this, Justice is no other then cruell rigour; mercy, unjust remission; pleasure, brutish sensuality; love, frenzy; anger, fury; sorrow, desperate mopingness; joy, distempered wildnesse; knowledge, saucy curiosity;

*Non est ergo temperantia, in solis rebus, sed et in admittendis necessariis. Bern. de Confid. l. i. c. 8.*

Lib. 1.

osity ; piety, superstition ; care, wracking distraction ; courage, mad rashnesse ; Shortly, there can be nothing under heaven, without it, but meere vice and confusion : Like as in nature, if the elements should forget the temper of their due mixture, and inroach upon each other by excesse, what could follow but universall ruine? or what is it that shall put an end to this great frame of the world, but the predominancy of that last devouring fire? It is therefore Moderation, by which this inferiour world stands : since that wise and great God, who hath ordained the continuance of it, hath decreed so to contemper all the parts thereof, that none of them should exceed the bounds of their owne pro-



## *Christian Moderation.*

1.

Se<sup>c</sup>t. 1.

proportion, and degree, to the prejudice of the other. Yea, what is the heaven it selfe, but (as *Gerson* compares it well) as a great clock regularly moving in an equall sway of all the Orbes, without difference of poise, without variation of minutes, in a constant state of eviternall eavennesse, both of beeing and motion: Neither is it any other, by which this little world of ours, (whether of body or minde) is upheld in any safe, or tolerable estate; when humours passe their stint, the body sickens; when passions, the minde.

There is nothing therefore in the world more wholesome, or more necessary for us to learne, then this gracious lesson of moderation: without which, in very

Lib. I. truth a man is so far from being a Christian, that he is not himselfe. This is the center, wherein all both divine, and morall philosophy meet; the rule of life, the governesse of manners, the silken string that runs through the pearl-chain of all vertues, the very Ecliptick line, under which reason and religion moves without any deviation: and therefore most worthy of our best thoughts, of our most carefull observance.



## §. I I.

*Practicall moderation in matter of the palate : And therein, first of the excesse : and then, of the other extremity in defect.*



What then is there incident into the whole course of humane life, but matter of practice, or matter of speculation and judgement ? and both these are swayed and ordered by Moderation.

Practicall Moderation shall lead the way, as that which is most worthy ; and whereto the speculative is for the most part, reduced ; and whereby it is mainly governed. This, howsoever it

Lib. 1.

reacheth to the managing of all the inward dispositions of the soule, and all the outward carriages of life, and may therefore admit of so many severalties of discourse, as there are varieties of desires, inclinations, actions, passions of man: Yet shall, for the tractation of it, be confined to some few of those noted heads, which we meet with in every turne of this our earthly pilgrimage.

The chiefe employment of Moderation is in the matter of pleasure, which like an unruly and headstrong horse is ready to run away with the rider, if the strict curb of just moderation doe not hold it in; the indiscreet check whereof, also, may prove no lesse perilous to an unskillfull manager:  
Pleasures,

Pleasures, whether in matter of diet, and other appurtenances of life, or in matter of lust. Sect. 2.

We begin with the first, wherein the excreams of both kinds are palpable, and worthy both of our full consideration, and carefull concordance.

How prone we are to excess in these pleasures of the palate, appears too well, in that this temptation found place in paradise itself: the first motive that inclined our liquorous Grandmother *Eve*, was, that shee saw the tree was good for food; and then followes, that it was pleasant to the eyes; her appetite betraid her soul: and after, when in that first world men began to be multiplied, that Giantly brood of men-eaters (if we may beleeve

Gen. 6.

Lib. I.

Berof.  
Baylonic.

Psa. 78. 29.

Num. 11.  
10.Eccclus. 37.  
2.

Prov. 23. 2.

beleeeve *Berosus*) procured abortions, to pamper their gluttony with tender morsells: Afterwards, even in the holy Seed, we finde an *Isaac* apt to misplace the blessing for a dish of Venison, and his son *Esau* selling his birth-right for a messe of broth. We finde Israel tempting God in the desert, and longing to be fed with flesh, and cramming it in till it came out of their nostrils. We finde too many under the Gospell, whose belly is their God, and therein, their bane. By unfatiable greedinesse have many been dead, saith *Ecclesiasticus*; and how many doe we see daily that digge their graves with their teeth; and doe therefore perish, because they doe not put their knife to their throat? And as for  
immo-

## Sect. 2.

immoderation in drinking, the first newes that we heare of wine, is in *Noahs* drunkenness, he was the true *Ianus*, the inventer of the scrusing of the Grape to his cost; whom if the Heathens celebrated, we justly censure, as beginning this glory in shame: The next was in *Lots* incest and stupidity; and ever since, wine is a mocker, as wise *Solomon* well styles it, The Heathen have made a God of it, and give it the title of Freedom; Abuse hath made it a Divell and turned that liberty into licentiousness; whereupon some foolish hereticks have absurdly ascribed it to that hellish originall; wine, saith the Apostle, wherein is excess; How many have our eyes beene witnesses of, whom their unruly appetite,

Prov. 20. 1.

indolent.  
Liber pater

Eph. 5. 18.

Lib. 1.

Schicard.  
de Jur.  
Reg Hebr.  
V. Bell.  
Gentilis  
Rex Pir-  
gadicus,  
&c.

appetite, this way hath turned into beasts, how many into monsters of wickednesse? Certainly, a drunkard is, in, at all. Neither is there any vice under heaven, from which he can secure himselfe: It is memorable that our Jewish Doctors tell us of a certaine Gentile King, who lighting upon eleven of their learned, and holy Rabbins, put them to their choyce, whether they would eat swines flesh, or drink of their Ethnick wine, or lie with harlots; swines flesh they hated, harlots they professed to abhorre, wine they yeeld unto; but, by that time they had awhile plyed that bewitching liquor, all came alike to them, both the flesh of swine, and of harlots were easily admitted. Experience  
yeelds



yeelds us so wofull instances of the lamentable effects of drunkenesse, every day, that we need not dwell upon particulars.

Sect. 21

The other extreame, is more rare, and though faulty enough, yet lesse brutish: How many have all ages afforded who out of a feare of complying too much with their appetite, have not stuck to offer hard measure to nature; not thinking they could be godly enough, except they were cruell to themselves. It is hard to beleieve the reports of the rigorous austerity of some of the ancient; One of whom, *Macarius* could professe to *Euagrius* that in twenty yeares he had not taken his fill of bread, or water, or sleep. Another, *Arse-  
nius* would not give himselfe so  
much

Socrat. l. 4.  
c. 18.

Lib. r.

Vita 3.  
Lany.

Pl. 102. 10.

Lib. con-  
for. 8.

much ease as to sit, or stand in taking repast, but was still wont to eat walking: professing that he would not gratifie his body so much, as to yeeld it so much ease, and holding the time, but lost, which he bestowed in feeding. And for the quality of their sustenance; what shall we say to the diet of some votaries? Amongst whom *Laurence Bishop of Dublin* was wont to eat no other bread, then that which was mixed with lie, in emulation of him that said, *I have eaten ashes as bread.* Fryer *Valentine* went beyond him, who fortene yeates together did eat nothing but only bread dipt in the juice of wormwood. I shall not need to presse any other instance of this kinde, then that which

St.

St. Ierome gives of Paul the first hermite, who living in a cave, within the desert, was beholden to a Palme-tree both for his dice and cloathes; whereto he addes, *Quod ne cui impossibile, &c.* which that it may not seeme impossible to any man, I take the Lord Iesus, and all his Angells to witnesse, that I have seene Monkes, whereof one shut up for thirty yeares together, that lived only with Barly bread, and muddy water. Thus he. Had not these men placed a kinde of holinesse in crossing their palate, they might have fared otherwise. When Francis of Assise was bidden to the great Cardinall Hostiensis to dinner, he poures downe upon that curious Damask cloth (spread for better viands) before them, all those

Sect. 2.

Hieron. in  
vit. Pauli.

Lib. I.

*Panis ele-  
mosynæ pa-  
nis sanctus.  
confor.  
Fruct. se-  
petali.*

*De se Pe-  
trus. Solo  
pane & oli-  
vis ymagi-  
oleribus a-  
tor. Clem.  
de gestis  
Petri.*

those scraps of almes out of his sleeve, which his good Dames of the City had given him; and could say, that if the Cardinalls cheare were better; yet his was holier. Yet even these parcells might bee delicate (*panis desideriorum*) in comparison of *Daniels* pulse, or the *Baptists* locusts, or the *Euile-tans* salads. That which *Eusebius* casts upon *St. Iames*, we see now practised by the *Carthusians*, and *Minimes*, abstinence from flesh: some antiquity of tradition hath dieted *St. Peter* with lupines; *St. Matthew* with berries, and herbs; howsoever, I know those Saints had fared better; the one feasted his Master at his owne house; the other fed on fish and hony-comb at his Masters last table, and saw the

Sect. 2.

the sheet let dovne with all varieties of dainties; and heard, *Arise Peter, kill and eat.* And if we yeeld so much to *Baronius* as to grant that St. *Paul* was alwaies abstemious, (though it followes not, as *Lorinus* well, because for thirty dayes he complied with *Nazarites* in the Temple) it is more then we owe him; since it is not like he that prescribed wine to *Timothy*, a younger man, would forbear it himselfe, upon the like or greater necessities. This we are sure of, that this chosen vessell was carefull to beat dovne his body; and that many of those ancient Worthies, the great patternes of mortification, stinted their flesh with the straitest. Good *Hilarion* in stead of barley, could threaten to

C

feed

*Utrum  
Soy.*

*Socrat. l. 4.  
c 18.*

Lib. 1.

Bern. Meditat. devotiss.

Conform.  
l. 2. fruct. 3.  
p. 211.

*O quantum  
distamus ab  
his qui tem-  
pere Auto-  
nis suere  
Monachi!*  
Bern. Apo-  
log. ad  
Gul. Ab-  
bat.

feed this asse of his with chaffe :  
and devout *Bernard* professes how  
much wrong hee had done to  
himselſe, by this well-meant ri-  
gor, in disabling him for better  
services ; complaining that he had  
by this meanes turned a vertue in-  
to vice, and killed a subject, whiles  
hee meant to subdue an enemy :  
And even their *St. Francis* himselſe  
at his death could confesse too  
late, that he had used his brother  
Body too hardly.

A faint imitation of which se-  
verity, we finde in those, who  
now adayes turne religious absti-  
nence into change of diet ; and  
therein place no little merit. For  
my part, I cannot yeeld there is  
more delicacy in flesh then in o-  
ther dishes ; I remember it was  
the

SECT. 1.

the word of that wise States-man of Rome, that it was never well with them, since a fish was sold for more then an Oxe, and that famous glutton could say of old; *That is the best flesh, which is no flesh;* and all experience shewes that oyle, wine, shell-fishes, are more powerfull to stir and inflame nature then other duller liquors, and viands of flesh, which are of more grosse, and heavy nourishment; neither was it for nothing that the Mytbologists fained *Venus* to be bred of the Sea. The ingenuity of *Lindanus* can confesse how little these kindes of salts differ from the most exact gluttonies. Let the fond *Ebionites*, *Encratites*, *Manichees*, hate the very nature of some meates; I am sure they are all alike

*Jejunia nostra vini copia nascuntur, piscium varietate carnis superant delicias*

Lib. 1.

1 Cor. 15.

to their maker ; *There is one flesh of Fish*, saith the holy Apostle : *That which goes into the body defiles not the man*, saith our Saviour. How ever therfore these differences are fit for civill considerations, and in that regard are in all due obedience to be strictly observed, yet in spirituall respects they come not within any view, as those which the Creator of Sea and Land hath left both in themselves, and to him equally indifferent.



Sec 3.



§. III.

*Of some extremities in other usages of the body.*



He like austerity hath beene affected of old in other usages of the body, whether in apparell, lodging, restraint of recreations. It is well knowne how some over-devout amongst the seven kindes of *Pharisees*, garded their fringes with thornes, and knockt their heads against the walls, till the blood issued forth. And even amongst the *Manichees* in *St. Austins* time, there were some more strict then their fellowes, which called themselves *Mattarios*,  
C 3 who

3. Genus  
NIP  
ex Thalm.  
Druf.  
Tihæref.

August. l. 3.  
contr.  
Faustum.

Lib. 1.

Conform.  
p. 105. *Vidi*  
*tunicā B.*  
*Francis. &*  
*S. Clara,*  
*grossior &*  
*rudior erat*  
*tunica S.*  
*Clara.*

Seer. 1. 7.  
c. 13.

Conform.  
p. 211.

who gloryed to lye upon hard  
mattes, not envying *Faustus* his  
Featherbeds. It was a great com-  
petition betwixt two pretended  
Saints, St. *Francis* and St. *Clara*,  
whether should have the rougher  
goate: Although all was one to  
that incurious Saint of *Affise*, for  
had his coat beene better, it had  
gone to the next begger; wherein  
I cannot but wonder at the diffe-  
rence of humors in two that goe  
for their Saints: It is spoken to the  
praise of *Anthony* the Hermite that  
he never saw himselfe naked;  
whereas to the wonder of the o-  
thers mortification, it is said, that  
other forenamed Saint of theirs,  
stript himselfe stark naked, before  
the Bishop of *Affise*, and in that  
forme (like a *Mahumetan Dervy*)

ran through the streets. Yet these are but small self-penances in comparison of some others: Our story tells us that the Monke *Acepsemas* lay threescore yeares close hid in a blinde roome, where he never spake with any man, never was scene of any man. But *Didymus* went yet beyond him who in his whole life of ninety yeares never conversed with any. Yet these might passe their time with ease, in comparison of an *Hilarion*, who put himselfe into a little-ease; so penall a lodging that he could neither stand upright for the height, nor stretch out his legges for the length: or a *Symeon Stylites*, that chained himselfe to an hollow pillar of the like in capacity. Yet all this taske was tolerable, in re-

Sect.3.

Theod.1.4  
c.28.

Socrat.1.4.  
c.18.

Sozom.1.3  
c.13.

Lib. 1.

Binius  
Anno.  
1275.

spect of the cruell piety of those men, that stuck not to rewe & lancinate their bodies; like that *Superianus* the Scholar of *Lacharis*, of whom *Suidas* speakes, that would scourge himself into learning; such were the famous *Whip-stocks* in the time of *Gregory* the tenth, which out of *Italy* passing into *Germany*, astonished the beholders with their bloody shoulders, affecting glory and merit in that selfe-martyrdome.

And though the dangerous opinions which attended this practice in the first authors, were condemned, as hereticall, yet the usage it selfe is continued in Spain, and some other parts; and, not without a secret kind of horreur, applauded by the multitude, as an

## Sect. 3.

undoubted argument of serious and deep mortification: And what marvell, when that which is acted in the streets but once, by a few muffled penitents, is pretended to be done in cells and closets as in a set course of discipline, by the most of their strict votaries: But all these, and what ever acts of penance, must yeeld to that of *Goderannus*, (a souldier of Christ, as our *Capgrave* styles him) who when the Host, given by his St. *Hugh* to a leprous man in the height of that loathsomness, was rendred again, with the interest of some other odious ejections, did that, which in favour of the queasie stomach of my reader, I must conceale: Onely this, that their Saint which beheld it, could say, that S. *Laurence* his Grid-iron

Jo: Cip-  
grave de  
S. Henrico  
Herem.

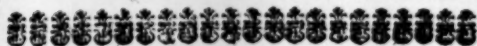
Lib. 1.

*Cinere & cilicio recubabas agrotans, rogatus discipuli ut frueret villa stramenta supponi, respondit, Non decet christianum nisi in cinere & cilicio mori. Sever. Sulp. l. 2.*

iron was far more tolerable. To shut up all, *S. Martin* would needs die in sackcloth and ashes. Such hard usages have some zealous self-enemies put upon their bodies; no doubt in a mis-grounded conceit of greater holinesse, and higher acceptance at the hands of God; from whom they shall once heare that old question in the like case to the Jews, *Who required this of you?* As if God took pleasure in the misery of his best creature, and had so ordered it, that Grace could not consist with prosperity and contentment.

We have seene then both those extremities wherewith men are mis-carried in matter of the palate, and some outward usages of the body.

Of



§. I V.

*Of the extreames in the cases of lust.*



S for the delight of the marriage-bed which some salacious spirits have thought fit in an eminence or propriety to call pleasure, how far it hath bewitched men it is too apparent. How many are thus drunk with their own wine! spending their bodies to satisfy those sensuall desires wherewith they are impotently transported; like that bird of whom *Suidas* speaks, which dies in the very act of his feathering. Certainly, there is no such Tyran in the world as lust, which, where it pre-  
vailes,

*Cigalus.*

Lib. I.

Prov. 7. 27.

In tantum  
Græci &  
Romani hoc  
quondam  
vicio labora-  
runt, ut &  
clarissimi  
philosophorū  
Græci ha-  
berent pub-  
licè concu-  
binos, &c.  
Hieron. in  
illa Es. 2.  
& pueris  
alienis ad-  
haeserunt.

vailes enslaveth the soule, and sendeth his best subjects, not to the mill with *Sampson*, or to the distaffe with *Hercules*, but to the chambers of death, to the dungeon of hell. The witty Athenians could enact a Law for Bigamie; and *Socrates* himself, who was by the Oracle named for the wisest man of his time, and the greatest master of his passions, could be content to practice that, wherein he was well punished; And how their famous Philosophers were affected, I had rather *S. Ierome* should speak then I: And the Turks at this day, whom their Alcoran restraines from wine, yet are by their law let loose to this full scope of sensuality. What speak I of these, when the very Patri-  
arks,



## Sect. 4.

2 Sam. 12. 8

Munster in  
præcept.  
Mosaica.  
Schicard.  
de Jur.  
Reg. Hebr.

arks, and Princes of Gods peculiar people were palpably exorbitant in this kinde; The man after Gods own heart (in respect of the sincerity of his soule) divided himself betwixt sixe partners of his bed; the mistaking of which permission hath drawne the modern Jews into a false opinion of no lesse then eighteen wives allowed still to their Princes: But for his son *Solomon* (in other things the wisest under heaven) from whom the Easterne Potentates have borrowed their Seraglio's, what stint was there of his bedfellowes? he could not so much as know all their faces. Neither was it for nothing that the all-wise God saw it fit in his royall law, to give us two Commandements against lust, and

Lib. I.

and but one onely against murder or theft; Doubtlesse ( as *Gerson* well observes) because he saw us naturally more prone to these wanton desires, then to those violent.

Contrarily, there have not wanted some, who out of a strong affectation of continency, & an overvaluation of the merit of virginity, have poured too much water upon the honest flames of their lawfull desires, and have offered a willing violence to nature; Not to speak of *Origen*, and some others that have voluntarily everted themselves (a practice justly cryed downe by some Councils) such were *Ammon* the Heremite, and *Pelagius* the Monk in the Ecclesiasticall history, who the first day of  
their

their marriage took up a resolution of the continuance of a virginnall chastity (a fashion which some improbable legends have have cast upon S. *Iohn* the beloved Disciple in his mis-imputed marriage in Cana) and retired to an agreed solitarinesse. Many formall votaries have made profession of no lesse continency, but with what successe I take no pleasure to relate: Let an indifferent man speak; *Erasmus* in an Epistle to his *Grunnius*: who tels us of store of Monasteries, such, as in comparison vvhereof the fiew were more sober, more modest. Out of their owne ingenuous casuists, out of the vvofull complaints of their *Alvarez*, *Pelagius*, *S. Brigit*, *Gerson*, others, it were easie to tell shamefull

SECT. 4.

Non huc  
adducam  
quanta sit  
turba mona-  
steriorum  
quibus adeo  
nulla vigeat  
disciplina  
pioratis, ut  
pro his lupa-  
naria sint, &  
magis sobria,  
& magis  
pudica.  
Illustr. Ep.  
Grunnio.

Lib. 1.

Concil.  
Mogunt.  
sub Ste-  
phano.  
c. 10. Bin.

Rivet. resp.  
ad Sylv.  
S. Petra.

full tales if we made disgrace our  
ayme ; it shall be enough to desire  
any reader to informe himselfe of  
the reason alledged in the Coun-  
cel of *Ments*, under Pope Stephen, of  
so strict an inhibition to their cler-  
gie, not to admit of so much as  
their sister to come within their  
doors ; and to take notice of that  
old by-word, *In Hispania preti &c.*  
I take no joy to discover the mise-  
rable nakednesse of Christians ;  
Inordinate minds where is no re-  
straint of Grace, are apt to run thus  
wilde, whether amongst them, or  
us ; but there, so much more, as  
there is lesse allowance of lawfull  
remedies ; A point, which some of  
the most ingenuous spirits of the  
Roman correspondence have se-  
riously wisht to have recom-  
men-

mended to wiser consideration,  
and redresse.

Sect. 5.



§. V.

*The liberty that God hath given us in  
the use of his creatures.*



Meant to dwell only  
so long in the extremes,  
as to make my passage  
to the meane, which is  
the sole drift of our indeavour.  
There is therefore betwixt excesse  
and defect, whereof we have spo-  
ken, a lawfull and allowed lati-  
tude of just pleasure, which the  
bounty of our good God hath al-  
lowed to his dearest creature, man;  
whereof it is meet for us to take  
knowledge. To begin with the  
D Palate.

Lib. 1. **Palate.** He who is the author of appetite, hath provided, and allowed meanes to satisfie it, not with a sparing hand, as for meere necessity; but sometimes also liberally, for delight. I have oft wondred to see how providently the great House-keeper of the world hath taken seasonable order for the maintenance of all his creatures; so as, their mouthes are not sooner ready then their meat. Whether in man or beast, conception is immediately seconded with nourishment, neither is the issue brought forth into the light of the world, before there be bottles of milk ready prepared for the sustenance.

The birds (except some domesticke) hatch not their young in the dead of winter, but when the growing

growing Spring hath yeelded a meet meanes of their food. In the very silk-worme I have observed, that the small, and scarce-sensible seed, which it casts, comes not to life and disclosure untill the mulberry (which is the slowest of all trees) yeelds her leafe for its necessary preservation : And the same God, who hath given the creature life, appetite, meat, hath by a secret instinct directed them to seek it; so as the whelp, even before it can see, hunts for the teat; and those shell-fishes to which nature hath denyed meanes of sight or smelling, yet can follow, and purchase their food. And if all thy creatures, O God, vwait upon thee, that thou maist give them their meat in due season; if thou

Lib. 1.

Ambros.

openest thy hand, and they are filled vvith good; how much more magnificent art thou to that creature, for vvhom thou madest all the rest? Thou, vvho at the first broughtst him forth into a vvorld furnished before-hand vvith all varieties, hast beene graciously pleased to store him still vvith all things that might serve for the use of meat, medicine, delicacy: Hadst thou only intended our meere preservation, a little had beene enough; Nature is neither vvanton nor insatiable. We know vvhat those *Brachmanni* are reported to have said, to the great Conqueror of the world, in shaming his conquest by their owne: We know vvhat the Romane commander said to his Souldiers in

jul



Sect. 5.

Pescen.

Niger.

ust indignation at their nicenesse;  
Ye have the river *Nilus* running  
by you, and doe you aske for  
wine? and how he upbraided  
them with this scornfull taxation;  
*Blush for shame, those that overcome  
me, drink water.* We know vvhat  
the vvise and just *Socrates* returned  
to *Archelaus*, tempting his fidelity  
with large proffers: *Goe*, said he,  
tell your Master, that foure gilles  
of floure are sold at *Athens* for an  
half-peny, & that our vvells yeeld  
us vvater for nothing: But now,  
since our liberall Creator hath  
thought good to furnish our Ta-  
bles, vvith forty kindes at the least  
of beasts, and Foules; vvith two  
hundred (as they are computed)  
of fishes, besides the rich, and  
plainty provenues of our gardens,

D 3

and

Lib. I.

Gen. 18. 5.

Gen. 21. 8.

Abimelec.

Gen. 26. 30

and orchards, and the sweet juice of our Canes, and the Cells of our hives, what should this argue, but that he (vwho made nothing in vaine, and all for man) intended to provide, not for our necessity only, but for our just delight? The Father of the faithfull, though he promised only to comfort the hearts of his great, and divine guests with a morsell of bread, yet he entertaines them with a tender and fat calfe, with butter and milk, the delicacies of those homelyer times. But this, in all likelihood, was but small cheare in comparison of that which he prepared for the celebriry of his son *Isaacs* weaning, which is by *Moses* styled a great Feast: After this, when his son *Isaac* feasted a King,

Sect. 5.

Jud. 14. 17

1 Sam.  
9. 22.

Ecclef. 2.  
24, 25.

King, doe we not think there were all the choice services, the times would afford? *Sampson*, though by Gods destination a *Nazarite*, yet kept his wedding Feast seaven daies long: *Samuel*, a Prophet of God, feasted thirty persons, and reserved a choyce bit for his best guest: What speak I of this? *When every new moone was wont to be celebrated with a solemne feast by Gods people*: and *David* shelters himselfe under this excuse, for his absence from the Table of *Saul*. I might well have silenced all the rest, if I had only mentioned *Great Solomons* both practice, and counsell. *There is nothing better* (saith he) *for a man, then that hee should eat and drink; and that hee should make his soule enjoy good in his*  
D 4 labour;

Lib. 1.

labour; This also I saw that it was from the hand of God; for who can eat? or who can hasten hereunto more then I? Certainly this challenge is unanswerable; Neither hath the Spirit of God thought it unfit to give us a Bill-of-fare of that mighty King; and to record in those holy Archives, the particulars of his daily expences of Meale, floure, oxen, sheep, besides Harts, Roe-bucks, fallow-deere, and fatted fowles, which the Monarches of all ages may admire, none can emulate.

What speak I yet of this, when he that was greater then Solomon, sanctified feasting by his owne blessed example? He, the Lord of glory that took up with a manger for his cradle, and (after the Carpenters cottage) owned no house but

but heaven, is invited to a Bridall feast, (the jolliest commonly of all meetings) carries his traine with him, helps on the cheere by turning water into the richest wine. Had he beene so sowre, as some sullen Hypochondriagues (who place holinesse in a dull austerity) would fancy him, it had been an easie answer, They want wine; all the better, water is more fit; this safe liquor wil send the guests home coolely tempered; but now, as one that would be known to be a favourer of honest and moderate delight, he bids, *Fill the water-pots with* (that which hee would make better) *Wine*. Neither was it any rare or strange matter for our Saviour to honour, and blesse other feasts with his presence; *Mat-  
them*

Lib. I.

Mat. 9. 10.

Luk. 5. 29.

*threw* the Publican, when he was called from his Tole-booth to a Discipleship, and was now to be matriculated into the family of Christ, entertained his new Master with a sumptuous banquet; himselfe (now an Evangelist) speakes modestly of his own cheer, as if it had beene but common fare, but S. Luke tells us, *It was a great feast.* What should I speak of the Tables of *Zacheus*, of *Simon* the Pharisee, of *Martha* and *Mary*? so did our Saviour in a sweet sociablenesse of carriage, apply himselfe to a free conversation with men, in the cheerefull use of Gods good creatures, that his envious maligners took occasion hereupon to slander him with the unjust and blasphemous imputation of (ὀνειδισμὸς)

(ὀνειδισμὸς)

*notus*) a wine-bibber, a friend to Publicans and sinners. He that made the creatures, can best tell how to use them; his practice is more then all laws; Those men therefore are not more injurious to themselves, then to the divine beneficence, who in an opinion of greater sanctity, abridge themselves of a moderate participation of those comfortable helps, God hath allowed them; and sit sullenly at a liberall board with their hat pulld over their eyes, not so much as removing their napkin from their trencher, unjustly scrupling their conscience with *Touch not, taste not, handle not.* There are times of abstinence; and not of a private fast only, but much more of a *Bannitum junium*, as that Councel styled it; solemn

Concil.  
Salegun-  
stad. Anno  
1022.

Lib. 1.

*Sic vis bene  
comedere  
ieiunia.  
Confor. 8.*

solemne and sacred; There are out of civill grounds, wholesome laws for either forbearance, or change of diet; far be it from us to detrect our strict obedience to these. Surely, unlesse we will take up that lawlesse resolution of *Disrumpamus vincula*, (*Let us break their bonds, & cast their cords from us*) we must be content to be tyed by the teeth; and in these cases to determine with Frier *Giles*, that the best diet is to eat nothing; but where we are left open from all just restraint of divine and humane lawes, to pine our selves in an affectation of holinesse, and so partially to carve unto our selves, as if all things were not cleane unto the cleane; it is but a wayward and thanklesse austerity.

The



The like may be said for other usages of the body, in matter of attire, sleep, lodging, recreation. *Socrates* the historian tells of *Sisinnius* the witty Bishop of the overstrait-laced sect of the Novatians, a man of singular temperance, and moderation, yet somewhat more spruce, liberall, and costly in his apparel, and more nice in his frequent bathings, then ordinary; that being asked where hee found it written that a Priest for his daily array should be suted in white, answered, Yea, tell me first, where you find it written that a Bishop should be clothed in black; you cannot shew me this, I can shew you the other, for *Solomon* sayes, *Let thy garments be white:* How fitly the Text is applyed, I labour not, sure

*Socrat. l. 6. c. 20.*

Lib. 1.

sure I am that no wise man need to be more nice then a Novatian; and that the Kingly Preacher in that liberall concession of his gives large scope to our lawfull liberty, in the use of Gods blessings; hee allowes (within the compasse of our callings) rich suites to the back, sweet oyles for the head, comfortable drinks for the stomach: Neither ought we to be scant, where God meant to be bountifull. And, if he have made us the Lords of the world, why are we wilfull beggers? Wherefore hath he given the warme fleece to the sheep, the rich hides to the Bever and Ermin, the curious case to the silk-worm, the soft and faire feathers to the fowles of the aire, but, after their owne use, for ours? Wherefore hath

hath he clothed the trees with cotton, or the fields with flaxe? wherefore hath hee enriched the earth with variety of sweet and delicate flowers, with precious metals, and with more precious stones, the sea with beautifull and costly pearles? why hath he treasured up such orient and pleasing colours in graines and fishes, if not for the use and behoofe of man? what other creature knows wherefore they serve? or, how can our blessed Creator be any other then a greater loser by our either ignorance or willing neglect?

As for the comfort of conjugall society, what other did our good God intend in the making of that meet helper? He that made those creatures, could have made many more,

Lib. I.

more, & having set this stint to his creation, he that made the woman of the man, could as well have made man of man, and could in the infinitenesse of his wisdom have appointed thousands of waies for the multiplication of mankind; but now having thought meet to pitch upō the traducing of man, by this living rib of his owne, he hath holily ordained that they two shall be one flesh; not onely, as two bodies animated with one soule, but rather, as one body animated with two united spirits; so as it is equally lawfull for them to enjoy each other in a mutuall, and holy communion, and to enjoy themselves in their single and personall contentments. How safely then may we

Sect. 4.

Prov. 5.  
18, 19.

Eccel. 7. 26.

Eccles. 9. 5.

we take wise *Solomons* vword, for this innocent and sweet conversation : *Let thy fountaine be blessed, and rejoyce with the wife of thy youth; let her be as the loving hinde, and pleasant Roe, let her brests satisfie thee at all times, and be thou ravisht alwayes with her love:* And when towards the latter end of his daies, he had found more bitter then death the woman whose heart is snares and nets, and her hands as bands; Yet even then, he renues this charge in the height of his mortification. *Live joyfully with the wife whom thou lovest, all the dayes of the life of thy Vanity, which he hath given thee under the Sun all the dayes of thy Vanity; for that is thy portion in this life, and in thy labour which thou takest under the Sun.*

E

Toge-

Lib. 1.



## §. VI.

Together with our liberty, the just bounds of our moderation, in the liberall use of Gods creatures: and therein our limitation in respects to God.



O then that God, who hath given us meat, drink, apparell, wife, children, recreations, and what ever other conveniences of this life, intended no other, but that we should make our use, and have the fruition of these comforts; and if he meant not that we should take some pleasure in the fruition of them, wherefore are they given us as blessings?

blessings? or what place is there  
 for our thankfulnesse?

Sec. 8.

If I may take no pleasure in one  
 food above another, what use is  
 there of my taste? what difference  
 doe I make betwixt a course crust,  
 and the finest of the wheat? why  
 am I more bound to God for gi-  
 ving me wine then water, many  
 dishes then one, better then worse?  
 or how can I be more sensible of  
 my obligation?

If I may not take contentment  
 in the wife of my youth, where-  
 fore is she mine? what is left to  
 me to counterpoyle those hous-  
 hold distractions, which doe un-  
 avoidably attend the state of ma-  
 trimony? If I may not joy in my  
 children, what difference is there  
 to me betwixt my owne, and o-

Lib. 1. ther mens, save that my care is more without hope of requitall? And if I may not take pleasure in my recreation, how is it such? what difference is there betwixt it and work? Yea, if I may not take pleasure in the works of my calling, what difference is there betwixt a slave and me?

But the same God who hath allowed us to take pleasure in all these hath also thought good to set bounds, and stints to our pleasure, which we may not exceed; he hath indulged to us a lawfull freedome, not a wilde licentiousnesse: If wee passe our limits, we sin. Now because in our naturall pronenesse to excesse there is nothing more difficult, then to keepe within due compasse, and

to



to be at once delighted and holy, it highly concernes us to take notice of those just boundaries, within which our freest pleasure must be ranged.

First then, we cannot offend in our delectations, if we be sure to take God with us; more plainly, we shall safely partake of our pleasures, if we receive them as *from* God, if we enjoy them *in* God, if we referre them *to* God: *From* God, as the author and giver of them; *in* God, as the allower and sanctifier of them; *to* God, as to the end, and scope of them: the least deviation from any of these, makes our delights vicious. Wee receive them as from God, when we know them to be allowed of him, and granted to us, by him:

Eib. r.

Herein therefore lawfull pleasures  
 differ from sinfull; we have his  
 vvarrant for the one, for the other  
 his inhibition. The act may be  
 alike in both, but differs both in  
 the subject, and ground of it; Gods  
 institution justifies that act in a  
 lawfull conjugall society, which  
 he abhors and condemns in a  
 stranger. Marriage is made in  
 heaven, adultery is brewed in hell.  
 The teeth kept the same pace un-  
 der the law in eating the cleane  
 flesh, and the unelcane; and still  
 doe, in the morsells of sufficiency,  
 and surfet; The first draught of  
 the wine, vvhich is for refreshing,  
 goes downe the same way, with  
 the lavish, and supernumerary ca-  
 rowses of drunkennesse: That ho-  
 ly God, whose will is the rule of  
 goodnesse

Sect. 6.

goodnesse, cannot give any approbation of evill; If then I can boldly present my pleasure in the face of God, and say, *Lord, this is the delight thou hast allowed me, the liberty thou givest, I take; here is thy word, and my deed; my heart cannot but sit downe in a comfortable assurance.*

We enjoy them in God, whiles we can enjoy God in them, not suffering our selves so to be possessed of them, as that we should let goe the sweet hold of the divine presence, and complacency: the very thought whereof must necessarily exclude all disorder, and excesse. It is the brand which St. Jude sets upon the sensuall false teachers of his time, *feeding without feare*; and the Prophet *E/ay* to the same

Jude 12.

Lib. 1.

Esay. 5 12.

same purpose, *The Harp and the Viole, the Tabret and the Pipe, and wine are in their feasts; but they regard not the work of the Lord, neither consider the operation of his hands.* If then we be so taken up with any earthly pleasures, that they doe either banish God from our hearts, or steale our hearts from God; our tables are made snares to us, and our wives in stead of ribs become thornes in our sides, For me, let me rather want delights then be transported by them from better joyes; they shall not passe with me for pleasures, but for torments, that shall rob me of the fruition of my God.

We referre them to God, when we partake of them with an intuition of the glory of him, from whom

whom we receive them, and in whom we enjoy them; not making any pleasure its owne end, wherein we shall rest, but the way to a better; *Whether ye eat or drink, or whatsoever ye doe,* (saith the Apostle) *doe all to the glory of God.* We doe well to look up to heaven, and to say grace at our meales, but I have read of an holy man, that was wont to give thanks for every morsell that he put into his mouth; and I could envy his holy and free thoughts; but sooner could I take up the resolution of that votary, who professed that he did in every creature of God finde both edification, and matter of devotion; and when one shewed him a lewd, and debauched ruffian, and askt him


Lib. 1. him what good he could pick out of such a prospect? Yes, said he, I can so farre enjoy his wickednesse, as to be thankfull to God, for giving me that grace which he wants. Shortly, let me never have any pleasure, upon which I cannot pray to God for a blessing, and for which I cannot returne my thanksgiving.

6. VII.

## Sect. 7.

## §. VII.

The limitation of our liberty, in respect of the pleasures themselves, first for the kinde, then for the quantity, and quality of them.

 Our pleasures cannot be amiss, whiles they have these respects to God. There are also considerable limitations, which they have within themselves.

The first whereof must bee, that they be in their very kinde lawfull; for as there is no dish whereof we may warrantably surfet; so there are some whereof we may not taste: for our first parents to but set their teeth in the

Gen. 3. 3.

Lib. 1.

Melchior  
Suerinen-  
fis Episc.  
ex ducibus  
Brunswic.  
Krantz.  
Metrop.  
l. 10. c. 36.

the forbidden fruit, yea to touch it, was not free from evill: Any morsell of an uncleane meat, under the law was no lesse sinfull, then the whole dish: The wholesomest of all foods, if taken in excesse, may destroy nature: in so much as we finde one that dyed of strawberries, the most harmless fruit that the earth beareth, but the least measure of poyson is too much: Whereto we may also adde, that the same thing may be poison to one, vy which to another is either meat or medicine, even as it is in bodily diets: A Turk eats in one day so much opium vwith pleasure, as vwould be the bane of many westernne Christians; and *Erasmus* professes that fish vvas death to him, vy which to others is both



both nourishing and delicate. For a *Socrates* to ride upon a stick, or to learne to fiddle, or dance in his old age, was a sight as uncouth, as it vvas in his boyes becomming, and commendable. It is said of *Thales Milesius*, one of the great sages of *Greece*, that he was pressed to death in a throng at their *Gymnick* sports; any vvise man would presently ask, vvhat that vvise man did there? To personate an history on an *Academicall* theatre may be a mutuall delight to the actor, and beholders, but for a professed divine to doe it, can be no other then unmeet, and that which is justly forbidden in some Synodes. The vvilde *Carnevals* abroad, however they may be tolerated in the young laity by their indulgent  
Con-

Lib. I.

Confessors, yet for persons that profess to be Clerks, or religious votaries (what pretences soever may be set upon it by favourable Casuists) cannot but be extremely faulty.

The kinde yeilded to be lawfull, and meet, both in it selfe, and to the person using it, there must be due consideration had of the *quality, quantity, manner, circumstances* that are able to make even good things evil.

For the first, Both religion and right reason require, that we should not be wanton, and over-delicate in our contentments; that our pleasures should be like our selves, masculine, and temperate. It was a check that fell seasonably from *Vespasian*, and recorded to his

his great honour by *Suetonius*, that when a yong man came to him curiously perfumed, I had rather (said he) thou hadst smelt of garlick : and that praise is no meane one, which *Gerson* the Chancelor of *Paris* gives to King *Levis* the Saint, that he regarded not of how dainty composition his excrement were made, neither meant to be a cooke for the wormes. Surely that curiosity of mixture, whereby not the eye and the palate, but the sense also must be feasted, is more fit for *Sybarites*, then for Christians ; Dissolved pearles are for the draught of *Æsop* the *Tragedians* son, or *Antonies* great Mistris : Let a *Vitellius* or *Heliogabalus* hunt over Seas and Lands for the dainty bit of this birds

Sect. 7.

Gers. Serm  
de B. Lu-  
devico.

Lib. I.

Helio gab.  
Ælius  
Lamprid.

birds tongue, that fishes roe, or that beasts sweet bread; the Oysters of this coast, the scollops of that other, this root, that fruit: What doe Christians with this vaine *Apician*-like gluttony? It was a fit rule for that monster of the gut (whom even the *Romane* luxury censured) that those dishes please best, which cost most. I have both heard and read, that when some of our English Merchants in *Germany*, entertained *Martin Luther* with some other of his *Dutch* friends, at their table, when amongst other liberall dishes, he saw a Pastie at the first cutting up, reeking upwards, and filling the roome with an hot and spicy steame, in stead of thanks, he frowned, and angerly said,  
Now

Sect. 7.

Now woe beto them that bring these delicacies into our *Germany*. It is not easie to set stints to the quality or price of diets: for that which to one nation, or person may passe for meane and course, may to another be costly and delicious. If we may beleeeve relations, in *Angola* dogges flesh is held for the daintiest meat, in so much as one mastive hath beene exchanged there for twenty slaves, the price of 120. ducats; our Frogges, Snailles, Mushrooms, would somewhere be accepted for a good service: and we know what the *Tartars* are wont to esteeme of their *Cosmo*, whiles we make a face at the mention of it. *Laertius* tells us, that when *Plato* in a thrifty discourse with rich *Aristippus*

F

was

Jo: Pory,  
Append.  
to Leo's  
hist. of  
Africk.

Lib. 1.

was saying, that an half-peny was enough to furnish a temperate mans dinner, well then, said he, and fifty *drachma's* are no more then so, to me. Custome of the place, care of health, regard to our ability, are fit moderators of every mans palate; but the true Christian is governed by an higher law, giving only such way to his appetite, as may well consist with due mortification. It was the rule which *Columbanus* (of whom there are many monumets in these Westerne parts) gave to his followers; *Let the diet of Monkes be course, and late, so as it may sustaine, and not hurt.* We are no *Rechabites*, no votaries, free from all yokes (of this kind) save the Almightyes, which is no other then an holy  
tempe-

*Cibus sit  
viliis Mona-  
chorum &  
Vespertinus,  
ut & susti-  
neat & non  
noceat.* Reg.  
Columb.  
c. 3.

Sect. 7.

temperance: He hath allowed us the finest of the wheat, and wine that makes glad the heart, we are not tyed to *Prodicus* his sawce, which is the fire; nor to *Bernards*, which is salt and hunger; we may with old *Isaac* call for savoury meat, such as we love. Happy are vve, if vve know how to use our blessings, and have learned so to order our appetite, as that vve make it neither a slave nor a vvan-  
ton.

Gen. 27. 4.

*Parsio est  
non amito  
frequenter  
hac gaudia  
THM, Sec.  
Barn.  
Ep. 176.*

For the *quantity*, Pleasure is bony;  
*Eat not too much bony*, saith *Solomon*; that is to be tasted on the top of the finger, not to be scoped up with the vvhole hand; we may be too great niggards to our selves this vway, denying those helps to nature vvhereby it may be more

F 2

cheerfully

Lib. 1.

1 Sam. 14.  
29.

*Qui carnem  
suam supra  
modum af-  
fligit, ci-  
vem suum  
occidit: si  
plus quam  
oportet ali-  
mentis resi-  
cit, hostem  
nurit.*

Hugo. In-  
stit. Me-  
nast. in reg.  
D. August.  
c. 3.

Alenf. To.  
4. q. 28.  
mem. 6.  
Et si jejun-  
ium, &c.

ἐχον ἀλλ'  
καὶ δὴ  
κρίματα.

cheerfully inabled unto good: *Jonathan* complained justly that *Sauls* rash vow of not tasting any food, that day, had troubled the Land; See I pray you how mine eyes are enlightned, because I tasted a little hony; how much more, if the people had eaten freely to day had they prevailed? It was the rule of a great p<sup>r</sup>etere of strict devotion, If abstinence goe beyond the bounds of a vertue, it turns vice: and our *Alensis* vvell, If our fast must be afflictive, yet with due moderation; neither is it required that a man should fast his utmost, but so much as may well stand with the conservati-  
on of nature in her meet vigour: Nei-  
ther are we tyed to the old mans dyet in *Suidas*, salt and two barley-  
cornes; or to the liberall allow-  
ance which *Francis* of *Assise* made



Sect. 7.

πρὸς τὸ αὐτὸ  
 λέγουσι.  
 Suid.

to his *St. Clare*, an ounce and halfe of bread in a day: neither need vve be driven (as *Socrates* counselled poore *Eschines*) to borrow of our selves: but on the other side, vve may not let loose the reines of our appetite, and as gluttons are vvont to doe, cram in so much to breakfast, that vve have no stomach to supper. *Not in sursetting and drunkenesse*, saith the blessed Apostle. It seemed a strange thing to *Anacharsis* the *Scythian*, as *Laertius* observes, to see the *Greeks* drink in small cruizes at the beginning of their feasts, and in large bowles at the latter end, (an order ill imitated by the lavish Healthists of our time) as if they intended not satisfaction, and refreshing of nature, but wilfull excesse. If the

Lib. 1.

Ec. 3. 22.

bounty of God allow us to bee sometimes merry, in our moderate feasts, yet never mad; he is so far from crowning any man for drinking (as it is said *Alexander the Great* did his *Promachus*) that he hath passed a *Decree* unto them that are mighty to drink wine, and men of strength to mingle strong drink: Well may we say of our cups as was wont to be said of the *Ionians*, they are good servants, ill free-men, and masters. Too much oyle puts out the lamp; both reason and health are drowned in over-deep cups: Our body is as a well-set clock which keeps good time; if it be too much or indiscreetly tamper'd with, the larum runs out before the houre. The like care of avoiding extremity must be had in all other

**Seet. 7.**

other delights. The very Heathen Orator could say, *He is not worthy of the name of a man, that would be a whole day in pleasure.* Sleep and recreations are as necessary as meat, but both must know their stint. If a Beare or a Dormouse grow fat with sleep, I am sure the minde of man is thus affamished: Slothfulnesse, saith Solomon, *casteth into a deep sleep, and an idle soule shall suffer hunger.* It was a dead sleep where in Adam lost his rib, Ishbosbeth his life, the Harlot her sonne, the foolish Virgins their entrance. How long then wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? Yet a little sleep, a little slumber, a little folding of the hands to sleep; so shall thy poverty come as one that travaileth, and thy want as an armed man.

*Quar.  
si ex toto  
corde ridere  
non licet?  
Negatur.  
Reg. Basilii  
c. 32.*

*Prov. 19.  
15.*

*Gen. 2. 21.  
2 Sam. 4. 5  
1 King.  
3. 20.  
Mat. 25. 5.*

Lib. 1.

As for sports, when they take up so much time and labour as to turne trades, they have lost themselves, and perhaps marr'd their Masters. It was a just exception that *Salustius* tooke to *Sempronia*, not that she danced, but that she danced too well: and our story tells us, when rich *Clisthenes* would choose a fit match for his only daughter, and amongst other suitors the sonne of *Terpander*, the *Athenian* was most likely to speed; the young man to ingratiate himselfe the more, after dinner danced some Attick Jigges; with much cunning and activity; Well; well, said *Clisthenes*, *Terpanders* sonne, you have danced away your marriage. If the Iron be blunt, the edge must be whetted, saith *Solomon*; but if  
we

we shall weare away all the Steele  
with too much whetting, the  
toole must needs be left unprofi-  
table.



§ VIII.  
The limitation, and moderation of the  
pleasure of conjugall society.

**B**ut the greatest danger  
of immoderation is in  
matter of lust; an im-  
petuous passion, and  
that which commonly beares  
downe reason before it; and too  
often even there, where the stron-  
gest resolutions, and most religi-  
ous vowes have made head a-  
gainst it: Insomuch as *Alvarez*  
*Pelagius* sticks not to confesse, that  
there

*Vix est qua  
sanctimoni-  
astum sine  
devoto car-  
nali.*

*Alv. Pel. de  
Planctu.  
l. 2. 73.*

Lib. 1.

*curent in  
unaquaque  
civitate lo-  
cum mero-  
triciis af-  
signandum  
ab hominum  
frequentia,  
& a majo-  
ribus Eccle-  
siis remo-  
tum.*

In concil.  
Mediolan.  
1. habito a  
Carolo  
Boromzo.

Jo. Pory  
supra.

Tatianus,  
*nihil differre*  
*a n. a. timo-  
nio Scorta-  
tionem sed*  
*idem esse.*  
Epiph.  
heret. de  
Tatianis.

there was scarce any of the holy sisters in his time *sine devoto carnali*; and *Dominicus a Soto* professes he cannot deny, that their Clergy abounds with concubinaries and adulterers. What should I mention the toleration and yearly rent of publique stewes? these known Curtizans in *Spain*, and *Italy*, pay to their great Land-lords for their lust; whereas amongst the *Abas* *sines*, wages are given them out of the common purse; Yea, even those, who are allowed lawfull remedies, shall finde it taske enough, so to order their desires, as they may not offend in their application. To deny the lawfulnessse of matrimoniall benevolence were to cast mite in the face of our Creator; yet there may be such de-  
ordination

Sect. 8.

ordination in the acts thereof, as may draw sin into the marriage-bed; in so much as *Gerson* can tell us, there is lesse difficulty in forbearing these desires, then in curbing, and moderating them once admitted: For pleasure ever, as both *S. Ambrose* and *Hierome* have observed, drawes on a strong appetite of it selfe; and (as *Chrysostome* well) is like a dog, beat him off, he flees away, make much of him, he follows us the more. The Jewes note that in foure places of the law they are admonished to increase and multiply; and therefore hold, that after twenty yeares of age, who so finds (the lezer) in himselfe, is bound under paine of sin to marry; Somewhat of kin to the divinity of that old Physician

at

*Facilis est  
sepe, &c.  
fieri fides  
peru, & ig-  
na flama, ut  
primitus ne-  
cessa can-  
dem magis  
succendum-  
tur. Gerl.  
Reg. mora-  
les de Lu-  
xuria.*

*Munster.  
in praecept.  
Mos.*

Lib. I.

Erasm.  
Epist. Da-  
vidi Sti-  
baro.

Medicus se-  
nex Basile-  
in publica  
professione  
docuit, &c.

I Cor. 7.  
38.

at *Basil*, of whom *Erasmus* speaks, who taught in his publique Le-  
cture, that this (*Increase and multi-  
ply*) was our Saviours last legacy to  
the world, which we had thought  
had been (*Pacem meam do vobis*)  
*My peace I give to you*, and that it  
were pittie that any fruitfull soile  
should lie fallow; positions wild-  
ly licentious, and such as leave no  
place for a gracious Eunuchisme  
for the kingdome of heaven. Vir-  
ginall chastity is a grace worthy of  
our fervent prayers, worthy of  
our best endeavors. I hear the great  
Apostle of the Gentiles say, *He that  
gives his virgin in marriage doth well,  
but he that gives her not in marriage  
doth better*; And why should not  
every one (where there is a diffe-  
rence of meliority) strive towards  
the



the best? All may strive, but all cannot attaine. *He that is able to receive it, let him receive it*, saith our Saviour. But he that cannot receive the blessing of single chastity, may receive the blessing of chaste marriage: an institution, which if it had not been pure and innocent, had never been made in Paradise, by the all-holy Maker of Paradise, both in earth, and heaven. In the managing, and fruition vvhwhereof, we may not follow brutish appetite, and lawlesse sensuality; but must be over-ruled vvith right reason, Christian modesty, and due respects to the ends of that blessed ordinance.

Our strictest Casuists will grant, that for the conservation of mankind, even a votary may, yea must marry,

Lib. I.

1 Cor. 7. 5.

Salmeron  
Tom. 5.  
Tract. 9.  
de tem-  
poribus  
luctus.

Fideli, cui

Christus omnia mandavit, illa turpitudine & absorptio non est peccatum, nam ut ait Apostolus, Omnia munda mundis: egregie exponit Clemens Strom. in fine. Ad hac voluptas aut delectatio que naturaliter consequitur opus generationis qua omni animam ingenerata est à Deo, nec propter scopulatur, peccatum à nullo non est; quemadmodum & delectatio que consequitur edendum & bibendum, aut somnum capientem non censetur illicita; Non solum nuptie non sunt peccatum, sed ille qui esset solutus & liber à voto, nec vellet se continere, crimen non effugeret, si uxorem non quæreretur, potius quam in vi-  
i. vincit a libidine, &c. Salmer. To. 5. Tract. 9. 80

marry, and we have in our times known those, who for the continuation of a lineall succession of some great families, have been fetcht from their cells to a Bridal chamber: As for the remedy of incontinency, our Apostle hath passed a plaine *(συμπεριεσθαι)* Come together againe.

As for the pleasure of conjugall society, I doe not find a more clear decision, then that of the voluminous Jesuite Salmeron. To a faithfull man (saith he) unto whom Christ hath made all things cleane, that turpi-

tude, and absorption (of reason) which commonly attends the act of matrimoniall knowledge is not a sin; for as the Apostle teacheth, All things are cleane unto the cleane, as Clemens in the third book of his Stromata worthily expounds it; Moreover, that pleasure or delectation which doth naturally follow the act of generation, which is by God naturally inbred in every living creature, and is not desired meerly for its owne sake, is no sin at all; even as the delight which accompanieth eating, or drinking, and sleeping, is not judged unlawfull: So therefore it is not onely to be granted that marriage is no sin; but he that is at liberty, and free from any vow, and hath not a will to contain himself, shall not acquit himselfe of a grievous sin, if he seek not a wife; for of such like S. Paul saith, If they doe not containe,

Lib. I.

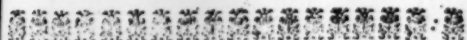
B. Ambr.  
To. 4.

*Non sine re-  
nunciā, &  
dolore quo-  
dam animi,  
quod sine  
usu matri-  
monii vive-  
re non pos-  
sit, &c.*

containe, let them marry; for it is bet-  
ter to marry then to burne: that is, as  
S. Ambrose interprets it, to be over-  
come of lust. Thus far Salmeron. And  
to the same purpose the learned  
Chancelor of Paris determines,  
that however those meetings  
which have no other intuition but  
meer pleasure, cannot be free from  
some veniall offence; yet that he  
who comes to the marriage-bed,  
not without a certaine renitency  
and regret of minde that he  
cannot live without the use of  
matrimony, offends not. Shortly  
then, howsoever it be difficult, if  
not altogether impossible to pre-  
scribe fixed limits to all ages and  
complexions; yet this we may un-  
doubtedly resolve, that we must  
keepe within the bounds of just  
sobriety,

Sect. 9.

sobriety, of the health, and continued vigour of nature, of our aptitude to Gods service, of our alacrity in our vocations; not making appetite our measure, but reason; hating that *Messaline*-like disposition, which may be wearied, not satisfied; affecting to quench, not to solicit lust; using our pleasure as the traveller doth water, not as the drunkard, wine; whereby he is enflamed and en-thristed the more.



## §. IX.

*Of the limitation of our pleasures in the manner of using them.*

**T**HUS much for the just quantity of our lawfull delights; the manner of  
G our

Lib. 1. our using them remaines ; Whether those of the boord , or of the bed , or of the field ; one universall rule serves for them all : we may not pursue them either over-eagerly , or indiscreetly. If wee may use them , we may not set our hearts upon them ; and if wee give our selves leave to enjoy them , yet wee may not let our selves loose to their fruition : Carelesnesse is here our best posture ; *They that rejoyce, as if they rejoyced not ; they that have wives, as if they had none ; they that buy , as if they possessed not ; they that use the world , as if they used it not , saith the blessed Apostle.* Far be it from a Christian heart so to be affected with any earthly delight, as if his felicity

I Cor. 7.  
29, 30, 31.

Sect. 9.

Beim

Cant. 5. 5.

felicity dwelt in it, his utter dejection and misery in the want of it: that as *Phaltiel* did his wife, he should follow it weeping. It was a good charge that the holy man gave to his votary, that he should not *totus comedere*; and the Spouse in the Divine Marriage-song can say, *I slept, but my heart waketh*: thus, whiles we shall take our pleasure, our pleasure shall not take us.

Discretion must be the second guide of our pleasure: as in other circumstances, so especially in the choice of meet places, and seasons. It was a shamelesse word of that brutish Cynick, that hee would *plantare hominem in foro*; The Jews made it a matter of their 39. lashes, for a man to lie with his owne

G 2

wife

*Nulla modo placuit his in die satum fieri.*

Cic. Tusc. L. 1.

Schicard. de jure reg. Hebr.

Lib. 1. wife in the open field : and if it were notoriously filthy for *Absalom*, to come neare to his Fathers Concubines in the darkeſt cloſet, ſurely to ſet up a tent upon the rooſe of the houſe, and in the ſight of the Sun, and all Iſrael to act that wickedneſſe, was no leſſe then flagitious villany. The very love-feaſts of the primitive Chriſtians were therefore cryed downe, by the Apoſtle, becauſe they were miſplaced ; *Have yee not houſes to eate and drink in ?* and ſo were the vigils in the ſucceeding ages. If markets, if ſports, be never ſo warrantable, yet in a Church, not without a foule profanation : So likewise there are times, which doe juſtly ſtave off even thoſe carnall delights,

1<sup>st</sup> Cor. 11.



Sect. 9.

lights, which else would passe with allowance: The Priests under the law whiles they did eate the holy bread, (which was in their severall courses twice in the yeare) must abstaine from the society of their wives; the like charge doth the Apostle impose upon his Corinthians, *Defraud not one another, except it be with consent for a time, that ye may give your selves to fasting and prayer.* It was a commendable resolution of good *Vriah*, *The Ark of God, and Israel, and Iudah abide in tents, and my Lord Ioab, and the servants of my Lord are encamped in the open fields, shall I then goe in to my house, to eat and to drink, and to lie with my wife? As thou livest, and as thy soule liveth, I will not doe this*  
G 3                      thing.

1 Cor. 7. 5.

2 Sam. 11.  
11.

Lib. 1.

Alphonf.  
Varg. ftra-  
tagem. Jef.  
6. 11.

Ecclef. 3.  
4. 5.

thing. When a folemne faft is indicted, for a man to entertaine his friends with a feaft, is no better then an high impiety and difobedience; neither can it be worthy of leffe then a juft mulct and cenfure in thofe, who caft their libe-ralleft invitations upon thofe daies which by the wholfome lawes both of Church and Commonwelth are designed to abftinence; and it is a ftrange charge that *Alfonfus de Vargas* layes upon the Je-fuites, that, upon a fleight pretence, made no bones of a fat capon on Good Friday: *There is a time for all things, faith wife Solomon; there is a time to embrace, and a time to refrain from imbracing; A time to mourne, and a time to dance.* If then our plea-fure fhall be rightly differenced, for  
the

the kinde, and where that is allowable, ordered aright for the measure, quality, manner of enjoying it, we shall be safely cheerfull, and our life holily comfortable.

Sec. 10



§. X.

*Motives to Moderation in the use of all our pleasures.*



Uc, because it is no easie task to keep our hearts in so meet a temper, and to curb in our appetite from a lawlesse immoderation, it will be necessary for us seriously to consider, First, the shortnesse of them; They are like to that time, on whose wings they are carried, fugitive and transient,

Lib. 1.

fient ; gone whiles they come, and as the Apostle speaks, *in their very use perishing.* *Lysimachus*, when in his extremity of drought he had yeelded himselfe and his crowne to the Scythians, for a draught of water, *Good God* (saith he) *how great a felicity haue I forgone for how short a pleasure?* Who ever enjoy'd full delight a day ? or if he could, what is he the better for it to morrow ? He may be worse, but who ever is the better for his yesterdaies feast ? Sweet meats, and fat morsels glut the soonest ; and that which was pleasant in the palate, is noysome in the maw, and gut. As for those bodily delights wherein luxurious men place their chief felicity, alas ! what poore abortions they are, dead in the very

## Sec. 10

ry conception, not lasting out their mention, what vanishing shadows, what a short nothing? And how great a madnesse is it to place our contentment upon meere transitorinesse, to fall in love with that face which cannot stay to be saluted?

2 The unprofitableness of them: It is easie to name thousands that have mis-carried by the use of pleasures, who, with *Vlysses* his companions have been turned into swinish beasts, by the cups of this *Circe*; but shew me the man that ever was the better for them: we have known want, like to the hard soil of *Ithaca*, breed good wits; but what can fulnesse yeeld, save fat guts, ill humours, dull braines? The observation is as true as old, that

*Onerat  
quippe talis  
cibus volup-  
tatis, irri-  
taque sa-  
mem non  
faciat.*  
Gerf. serm.  
ad eccles.  
cautelam.  
*Paupertas  
nemini ma-  
lum nisi re-  
pugnant i.*  
Senec.  
Ep. 123.  
*ἄσκη πα-  
χαί μὴ τὴ  
κεῖ λεπτὸν  
φρένα.*

Lib. 1. that the flesh is nourished with soft, but the minde with hard meats: The Falconer keeps his hawke sharp that would flye vvell; and the horses are breath'd, and dieted, that vvould vvwin the bell, and the vvager. *Sampson* vvwas not so strong, nor *David* so holy, nor *Solomon* so vvise, as not to be foyled vvith these assaults. It vvwas one straine in *Moses* his song, *Iesurun is waxed fat and kicked; Thou didst drink of the pure blood of the grape: thou art waxen fat, thou art grown thicke, thou art covered with fatnesse: then he forsook God that made him, and lightly esteemed the rock of his salvation.* How many brave hopes have vvee knowvn dashed vvith youthly excessse? how many high, and gallant spirits effeminated? *Hannibal* could

Deut. 32.  
15.

could complaine that he brought men into *Campania*, but carryed women out againe. Who ever knew any man that by the superfluity of earthly contentments grew more wise, more learned, more vertuous, more devout? Whereas it is no rare thing to finde those, whom a strait and hard hand hath improved in all these; *It is better to goe to the house of mourning, saith Solomon, then to goe to the house of feasting: Sorrow is better then laughter, for by the sadnesse of the countenance the heart is made better.* If *Iobs* children do but meet at a kinde banquet, their father is faine to expiate their feast with sacrifice; for seldome is ever jollity without excesse; whereas in a sad austerity there is no feare

Sec. 10

*Quanto inferius delamur, tanto a supermo amore disjungimur.*  
Bern.de inter.do. mo.c.45.

Ecclef. 7.  
2, 3.

Lib. I. feare of over-lashing.

Thirdly, as there is no profit in the immoderation of these momentany pleasures, so no little pain in the loose: This hony-bagge hath ever a sting attending it; so as we are commonly plagued (as *Bernard* well) in that wherein we were mis-delighted. Fishes and fowles are well pleased with their baites; but when the hook or gin seizeth them, they are too late sensible of their misery. I have known potions, that have been very pleasant in the mouth, which have wrought churlishly in the guttes; such are these pleasures: *What fruit have you* (saith the Apostle) *in those things whereof ye are now ashamed?* The world deales with too many (as our *Bromiard* observes) like

Broma.  
sum. præd.  
V. Gula.



like a bad neighbour, that makes  
a man drunk purposely, to defeat  
him of his purse or patrimony,  
when the liquor is evaporated, the  
man awakes, and findes himselfe a  
beggar: Could we foresee the issue  
of these sinfull delights, we durst  
not but fall off. Had any man be-  
fore-hand said, Death is in the  
pot, which of the children of  
the Prophets durst have been so  
hardy as to put in his spoone? It  
was a good answer of a vvell mea-  
ning novice, vvho vvhen he vvvas  
told because that hee vvvas ten-  
der and delicate, he could never in-  
dure the hardship of a strict pro-  
fession, answered, *Yes, I will there-  
fore indure it tbe rather, for being so  
tender and delicate, much lesse shall I  
be able to indure the paines of hell.*  
Could

Lib. I.

Cambés  
remains.

Could vve then fore-consider the everlasting torments, vvhich attend the momentany pleasures of sin; We vwould say to the best and most plausible of them, as Sir *Thomas* is reported to have said to his vvife, *Gentle Eve I will none of your apple*: and would be loth (as that Philosopher said in the like case) to buy repentance (yea torment) at so deare a rate.



## §. XI.

*Of the mo'eration of our desires in matter of wealth and honour, &c.*



Ext to the moderation of our pleasures is that of our desires, if not rather before it; for whereas there are three acts of our sensitive

sensitive appetite, in respect of good, *loving, desiring, delight*: Love makes way to our desires, and delight followes it; but because the desires we now speak of, are rather covetous, then love-some; of outward abilities, rather then bodily pleasures, we cannot repent of this order of their tractation. And surely, of the two, our desires are much more insatiable and boundlesse then our delights. A gluttons belly is much sooner filled then his eye: For that only can quiet the appetite of an intellectuall nature, which is all and infinitely good; all other things doe rather whet then satiate our longings. All this sensible world (as *Gerson* well) is but as one little morsell to the stomach of the soul,  
and

Sec. I I

*Jo: de Ne-*  
*apoli q. 28.**To: uiste*  
*mundus sen-*  
*sibilis ad a-*  
*nime ven-*  
*tem quid*  
*est nisi bolus*  
*exiguus, &c*  
*Ger. Serm.*  
*ad eccles.*  
*cautel.*

Lib. 1.

*Cor vix ad  
unius mlti  
refectionem  
sufficere pos-  
set, & totus  
mundus ei  
non sufficit.*  
Bern. de  
interiore  
domo.  
c. 63.

Aug. Gen.  
ad literam.

Phil. 3. 8.

Prov. 30.  
16.

Pf. 73. 25.

and if a thousand worlds could be let downe they cannot fill it; for the minde is by receiving enlarged to receive more; and still cryes like the daughters of the horse-leech, *Give, Give.* Every soule (as St. *Austin* wittily) is either Christs spouse, or the Divells harlot: I adde, if Christs spouse, she takes up with him, *and accounts all things in the world but dung, yea but losse in comparison of him*: If the Divells harlot, she runs wilde after every gaudy pleasure, and profit; like the barren womb, in *Solomon*, which never saith, *It is enough.* So then the true Christian soule, as it can say with *David*, *whom have I in heaven but thee, and there is nothing in earth that I desire besides thee*; so it can say  
with

with St. Paul, *I have learned both to want and to abound, to be full and to be hungry, and in whatsoever estate to be there with content.* Our desires therefore are both the surest measures of our present estate, and the truest prognosticks of our future: Vpon those words of Solomon, *As the tree falls so it shall lie,* Bernard wittily, *How the tree will fall thou shalt soone know by the store, and weight of the boughes;* Our boughes are our desires, on which side soever they grow and sway most, so shall the soule fall. It was a word too good for him that sold his birth-right for a messe of pottage, *I have enough my brother*: Iacob himselfe could have said no more; this moderation argues a greater good then it selfe; for as nothing comes amisse to

H

that

Sec. 11.

Phil. 4.

11312.

## Lib. 1.

*Cui nihil  
satis est, nihil  
rurpe est.*

*Timo: beus  
in Aristo-  
phorum  
prodigum.*

*Ælian.*

*1 Tim. 6.*

*10.*

*Si vis cum  
letitia ani-  
mi vivere,  
noli multa  
habere.*

*Bern. ubi  
supra. c. 45.*

*Plut. in vit.*

*Laz. Bayf.*

*de re vest.*

that man who holds nothing enough, (*since the love of money is the root of all evil*) so he that can stint his desires is canon-prooffe against tentations; whence it is that the best and wisest men have still held themselves shortest: Even he that had more then enough, could say, *Give me not over-much.* Who knowes not the bare feet and patched cloaks of the famous Philosophers amongst the heathen? *Plutarch* wonders at *Cato*, that being now old, and having passed both a Consul-ship and Triumph, he never wore any garment that exceeded the worth of an hundred pence. It was the wish of learned *Erasmus*, after the refused offers of great preferments, that he might so order his expences, that he might

might make all eaven at his death ; so as when he dyed, he might be out of every mans debt, and might have only so much mony left, as might serve to bring him honestly to his grave : And it was little otherwise (it seemes) with the painfull and eminent Master *Calvin*, who after all his power and prevalence in his place, was found at his death to be worth some forty pounds sterling ; a summe which many a Master gives his groome for a few yeares service : Yea, in the very chaire of *Rome*, (vvhether a man vvould least look to meet vvith moderation) vve finde *Clement 4.* vvhen he would place out his two daughters, gave to the one thirty pounds in a Nunnery, to the other three hundred

*Bin. in vita Clem.  
4. Anno.  
1268.*

Lib. 1.

Bin. Anno.  
1410.Bin. in vita  
Celestini  
Electi.  
Ann. 1294.Adrian 4.  
*Nihil sibi in  
vita infeli-  
cius accidit  
se, quam  
quod impe-  
ravit.*

in her marriage; And *Alexander* the 5. who was chosen Pope in the Councell of *Pisa*, had vront to say he was a rich Bishop, a poore Cardinall, and a beggarly Pope: The extreame lowlinesse of *Celestine* the 5. who from an Anachorets cell was fetcht into the Chaire, (and gave the name to that Order) was too much noted to hold long; he that would onely ride upon an asse, (whiles his successors mount on shoulders) soone walks on foot to his desert, and thence to his prison. This man was of the diet of a brother of his, Pope *Adrian*, who caused it to be written on his grave, that nothing fell out to him in all his life more unhappily, then that hee was advanced to rule: These are, I confesse, meer Heteroclites



clites of the Papacy ; the common rule is otherwise ; to let passe the report which the Archbishop of Lions made in the Councel of Basil, of those many Millions, which in the time of Pope *Martin* came to the Court of Rome out of France alone ; and the yearly summes registred in our Acts, which out of this Iland flew thither, above the Kings revenues : we know in our time what millions of gold *Sixtus* 5. who changed a neat-heards cloak for a Franciscans cowl, (and therefore by vertue of his order might touch no silver) raked together in five yeares space. The story is famous of the discourse betwixt Pope *Innocent* the 4. and *Thomas Aquinas* ; When that great Clerk came to

H 3      Rome,

Sec. 11.

Henr. a  
Token in  
Sylv. loc.  
com. Hop-  
pin. de O-  
rig. Templ.

*Reditus* "  
*Romani*  
*computati*  
*ab Henrico*  
*3. ad can-*  
*tum ascen-*  
*derunt*  
*quantum*  
*reditus re-*  
*gis, viz. lxx.*  
*millia mar-*  
*carum puri*  
*reditus,*  
*præter alia*  
*emolumenta.*  
*Florilegus.*  
*Ann. 1245.*

*Ciracella*  
*in ejus vit.*  
*cit. a Rive-*  
*tio contr.*  
*Sylv. S.*  
*Petra.*

Lib. I.

*Sicut Paulus  
dixit  
diffimus pauper  
dicebat, Si-  
cut nihil ha-  
beo, &  
omnia possi-  
dentes. Ana-  
brof. de  
vitiis, &  
virtutibus;  
conflictu.*

*Heb. 11.  
37, 38.*

Rome, and looked somewhat amazedly upon the masse of Plate, and treasure which he there saw; Lo, said the Pope, you see, *Thomas*, we cannot say as *S. Peter* did of old, *Silver and gold have I none*; No, said *Aquinas*, neither can you command as he did, the lame man to arise and walk. There was not more difference in the wealth of the time, then in the vertue. It was an heroicall word of *S. Paul*; *As having all things, yet possessing nothing*; and a resolution no lesse, that rather then he would be put down by the brag of the false-teachers among the *Corinthians*, he would lay his fingers to the stitching of skins for Tent-making. What speak I of these meannesses, when he tells us of holy men, that wandred

dred about in sheep-skins, and goats skins, in deserts, and mountains, and caves of the earth? Yea what doe I fall into the mention of any of these, when I heare the Lord of life, the God of glory, who had the command of earth, and heaven, say, *The foxes have holes, and the birds of the ayre haue nests, but the son of man hath not where to lay his head?* It was a base and unworthy imputation, that hath been cast upon him by some ignorant favourers of wilfull poverty, that he lived upon pure almes. If our blessed Saviour, and his train had not a common stock, wherefore was *Judas* the purse-bearer? and why in that office did he repine at the costly oyntment bestowed upon his Master, as that which might

Lib. 1.

Joh. 4. 8.

have been sold for 300, pence to the use of the poore, if himselfe had not wont to be a receiver of the like summes in a pretence of distribution? wherein had he been a thiefe, if he had not both wont, and meant to lurch out of the common Treasury? Certainly, he that said, *It is better to giue then to receive*, would not faile of the better, and take up with the worse: and he who sent his Cators to Sichern to buy meat, would not goe upon trust with Samaritans: Now, he that shall aske how this stock should arise, may easily think that he vvho commanded the fish to bring him tribute-mony, had a thousand vvayes to make his owne provision: Amongst vvhich, this is cleare and eminent; His

Sec. I I.

1 Cor. 9.  
14.

His chosen vessell could say, *Even so the Lord hath ordained that they which preach the Gospell, should live of the Gospell.* Lo this was Christs owne ordination, was it not therefore his practice? and if any man would rather cast it upon our Saviours care for the provision of succeeding times, he may soone learne, that when the blessed Son of God sent his Disciples as Legates from his own side, to preach the Gospell, without scrip, or monny, the word was, *dignus est, The labourer is worthy of his wages*: he saith not, *The begger is vworthy of his almes*: This maintenance vvas not of beneficence, but duty: So as *Salmeron* observes well, neither Christ nor his Apostles were in any vvant; they earned what they had,

Salmer.  
Tom. 5.  
tract. 5.

Lib. I. had, and they had what was sufficient : And if that gracious Messiah beg'd water of the Samaritan woman, at *Jacobs* well, it was because he thirsted after the salvation of her, and her neighbours; and would take this occasion to bestow upon them the waters of life, which they had not otherwise knowne, or desired; I heare where he askt for water, a common element, and that for which the giver was no whit the poorer, I would faine heare where hee askt for bread, where for meat: I find where he gave bread more then once, to thousands, and fish to boot; but where ever did he ask a morsell, or sinne? - shortly then, he who could have commanded all the pomp and royaltie of the whole

whole world, would appeare in the forme of a servant, that he might sanctifie a meane and moderate condition to us. It is true, there can bee no certaine proportion of our either having, or desiring; since the conditions of men are in a vast difference; for that coat which is too bigge for a dwarfe, will not so much as come upon a Giants sleeve: and it is but just and lawfull for every man to affect so much, as may bee sufficient, not only for the necessity of his person, but for the decency of his estate; the neglect whereof may be sordid, and deservedly taxable. It is said of *Gregory* the great, that he sharply reprov'd *Paschasius* Bishop of Naples; for that he used to walk down to the  
Sea-

Sec. 11

Lib. I.

Senec. de  
Tranquil-  
lit.

Sea-side, attended only with one or two of his Clergy, without that meet port which his place required. Surely, he that goeth below himself, disparageth his vocation, and whiles he would seeme humble, is no other then carelesse: But all things considered, he that can cut eavenest betweene want and excesse, is in the safest, easiest, happiest estate: A truth, which if it were duely entertained, would quit mens hearts of a world of vexation, which now they doe willingly draw upon themselves; for he that resolves to be rich, and great, as he must needs fall into many snares of sin, so into manifold distractions of cares. It was a true word of wise *Bion*, in *Laertius*, who when he was asked, what



what man lived most unquietly, answered, He that in a great estate affects to be prosperous : In all experience, he that sets too high a pitch to his desires, lives upon the rack ; neither can be loosed, till he remit of his great thoughts, and resolve to clip his wings and train, and to take up with the present. Very seasonable and witty was that answer, which *Cyneas* in the story gave to ambitious *Pyrrhus*, when that great Conqueror began speech of his designs : Well, said *Cyneas*, when thou hast vanquished the *Romans*, vvhhat vvilt thou then doe ? I will then (said *Pyrrhus*) saile over to *Sicily* ; And vvhat wilt thou doe, said *Cyneas*, vvhen that is vvon ? then vvill vve said *Pyrrhus*, subdue *Africk* ; Well, and

Lib. I.

and when that is effected, vvhhat vvilt thou (said *Cyneas*) then doe? Why then, said *Pyrrhus*, we vvill sit downe and spend the rest of our time merrily, and contentedly: And vvhhat hinders thee, said *Cyneas*, that vvithout all this labour & perill, thou canst not now doe so before-hand? Certainly, nothing lies crosse the vvay of our contentation, but our owne thoughts; and those the all-wise God leaves there on purpose for the just torture of great hearts. It vvvas a truly Apostolicall, and diuine counsell that the chosen vessel gives to his Hebrewes; *Let your conversation be vvithout covetousnesse; and be content vvith such things as ye have: vvhich unto his Timothy he limits to food and rayment; and*

Heb. 13. 5.

1 Tim. 6. 8.

## Christian Moderation.

HI

and backs it irrefragably with a reason fetcht from our first and last estate ; *For we brought nothing into this world, and it is certaine wee shall carry nothing out.* Lo, wee begin and end vwith nothing; and nolesse then all can sate us vwhile vve are : Oh the infinite avarice and ambition of men ! the Sea hath both bottome, and bounds, the heart of man hath neither. *There are those, as our Bromiard observes, who in a faire pretence of mortification, like soaring Kites, flie up from the earth, and cry, Fie, Fie, in their flight, as if they scorned these lower Vanities, and yet when they have done, stoop upon the first carrion that comes in their eye : False Phari- sees that under the colour of long prayers devoure widowes houses ;*

Sec. I I

1 Tim. 6. 7

Vnder the  
Antiochi  
the Levites  
took upon  
them to be  
Kings, and  
turned Sa-  
duces, and  
died vio-  
lently.

Brought ex  
Eccl. Gerf.

Tertullus  
Patricus  
Romanus lo-  
cuples, pa-  
rimonium de-  
dit Ene-  
dillo, &c.  
regna pa-  
ius  
quam coeno-  
bia vir san-  
ctus possidet  
volat.

## Lib. I.

*Mendican-  
tes autem  
fratres et si  
prædia non  
sunt insti: uti  
habere, ta-  
men nihil  
habent: es om-  
nia possident.*  
Krantz.  
Metrop.  
l. 7. c. 47.

Cæsar a  
Branche-  
doro Mo-  
nita Polit.

ses; Pharisaicall votaries that under colour of wilfull poverty, sweep away vvhole Countries into their Corban. Amongst the very *Mabumetans* under the name of sanctity, the *Scirifsi* in *Africk*, in our very age, the sonnes of *Scirifius Hascenus*, desire no more patrimony from their father, but a drum, and an ensigne; and thus furnished, (religion being their sole pretext) they run away with the large kingdomes of *Fez*, and *Morocco*. And what other spirit possessed Fryer *Campanella*, a poore Dominican in our time, who durst think of changing his cowle for a crowne, ayiming at no lesse in his secret treaty with the *Turks*; then the now divided Empire of *Italy*? How no lesse rise then insatiable

tiabie are these desires of men ?  
 One plots for a Lordship, another  
 for a Coronet. One hath swal-  
 lowed a crozier, another a Scep-  
 ter; a third a Monarchy, and a  
 fourth all these: Of all the ambi-  
 tions that have come to my no-  
 tice, I doe most wonder at that of  
*Maximilian* the first, who being  
 Emperour affected also to be  
 Pope; and for that purpose, in his  
 letter written to the Baron of *Lich-  
 tenstein*, offered the summe of three  
 hundred thousand Ducats, besides  
 the pawne of foure rich and preci-  
 ously stuffed chests, together with  
 the sumptuous pall of his Princely  
 investiture; vvhwhereof (saith he) af-  
 ter we are seized of the Papacy,  
 we shall have no further use:  
 Though vvhy not (saith *Ware-*  
 I *mundus*)

Sec. 11.

AN. 1511.  
 Sept. 16.  
 ut Ware-  
 mundus de  
 Erenbergh  
 in verissi-  
 mil. de reg-  
 ni subsid.  
 Idem  
 Branche-  
 dorus ibid.

## Lib. 1.

Vrspergens  
Cuspin. in  
vita Alber-  
ti. vide O-  
rationem  
præmoni-  
toriâ Cæf.  
Branche-  
dori.

Magnitudo  
non habet  
ceruicem mo-  
dum. Sen.  
Epist. 43.

*mundus*) as vvell as Pope Boniface the eight, vvho girded vvith his sword, and crowned vvith an Imperiall Diadem came abroad magnificently amongst the people and could openly professe, *I am both Cæsar and Pope.* Vaine men! vvither doe our restlesse desires carry us, unlesse grace and vviser thoughts pincon their vvings? Which if vve doe seriously affect; there is a double remedy of this immoderation; The first is the due consideration of our owne condition, both in the shortnesse and ficklenesse of our life, and the length and vvweight of our reckoning. Alas, if all the vvorld vvwere mine, how long could I injoy it? *Thou foole, this night shall they take away thy soule,* as vvvas said to the rich

rich projector in the parable, and then whose shall all these things bee? Were I the great King of *Babylon*, vvhhen I see the hand writing my destiny upon the vvall, vvhat should I care for the massie bowls of my cupboard, or the golden roose of my Palace? vvhat foole vvvas ever fond of the orient colours of a bubble? vvho ever vvvas at the cost to gild a mud-vvall? or to embroyder that tent vvwhich he must remove to morrow? Such is my condition here; I must alter, it cannot. It is the best ceremony that I could note in all the pack of those Pontificall rites, that an herald burnes tovvve before the nev्व Pope in all the height of his pomp, and cryes *Holy Father, thus passes the glory of the world*: Thus,

Lib. 1.

even thus indeed, the glory passes; the account passes not so soon: It is a long reckoning that remaines to be made for great receipts: for vve are not the owners; vve are the baylifes or stewards of our vvhole estates: In the day of our great Audit, there is not one peny but must be calculated; and vvhhat can the greatnesse of the summe (passed through our hands) then availe us, other then to adde difficulty to the computation, and danger to the accountant? When Death shall come roughly to us in the style that *Benedict* did to *Totilaes* servant, *Lay downe that thou bearest, for it is not thine owne*; and the great Master of the universall family of the world shall call us to a *redde rationem*, for all that vve have received;

Depona  
quod portas,  
nam non est  
tuum.



ved; Woe is me, what pleasure shall it be to me that I had much? What is the poore horse the better for the carriage of a rich sumpter all day, when at night he shall lie downe with a galled back? I heare him that wished to live *Cræsus*, wishing to die a beggarly *Cynick*, that was not worth his shroud: The cheare goes downe well, till it come to the shot; when that goes too deep, vve quarrell at our excesse. Oh our madnesse to doat upon our future repentance!

The second remedy, is the due consideration of the object of our desires: Alas, vvhath poore stuffe is this yvherewith vve are transported? what is the most preciovs metall of either colour, but *thick clay*, as the maker himself calls it? What

Sec. 11.

*Melius est minus ege. e quam plus habere.*

una ex reg. Aug.


Habac. 2. 6.

**Lib. 1.** is the largest territory but an insensible spot of contemptible earth? what are the greatest commands, but a glorious servitude? what the highest offices, but golden fetters? what the highest titles, but aire and sound? And if the fond minds of worldlings can set other glosses on these bewitching contentments, yet, as when a man that hath eaten saffron, breathes upon a painted face, he presently descryes and shames the false complexion; so when the truly rationall and judicious shall come to spend his thoughts upon the best, and all of these garish and glittering allurements, he shall speedily detect their vanity, and bewray their dissembled unworthinesse.



## §. XII.

*The moderation of our passions: and therein first of our sorrow.*

 He moderation of our passions challengeth the next roome; In the pursuit whereof (since their variety is great) it were easie to passe our bounds; but we shall moderate our discourse, and select some of the most impetuous: As for love and joy, they have so much affinity with pleasure and delight whereof we have already treated, that we shall spare the labour of their further mention.

Sorrow shall take the first

I 4

place;


Lib. 1.

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Lib. 1.

Tertul.de  
Anima.  
c.52.

place; a passion that hath beene guilty of much blood. We have read and heard of some few, that have dyed of joy; as *Chilon* of *Sparta*, when he imbraced his sonne returning with honour; and *Clidemus* the *Athenian*, when he was crowned by the Players; these *Tertullian* instances in; So Pope *Leo* the tenth (if we beleeeve *Iovius*) is said to dye for the joy of taking *Millaine*; so *Senas* the Generall of the Turkish gallies, dyed for the joy of the returne of that sonne, whom he had given for lost; It was with these, as with them, whom we have seene choaked with those cordiall waters, which they have received for the remedy of their qualmes: But our experience tells us of a thousand for one,

one, that have beene kill'd with  
griefe; Not perhaps in a sudden  
violence (which kinde of death  
*Cæsar* esteemed more easie) but in  
a lingring, and languishing forme  
of murder; *for a broken spirit dry-*  
*eth the bones, saith Solomon; and by*  
*the sorrow of the heart, the spirit is bro-*  
*ken.* This is our childs part which  
was beset us in Paradise be-  
fore we were: By the mothers  
side, *In sorrow shalt thou bring forth;*  
By the fathers, *In sorrow shalt thou*  
*eat of it, all the dayes of thy life:* Sor-  
row in birth, sorrow in life, and  
in death sorrow. The shadow  
doth not more inseparably follow  
the body, then this doth our exi-  
stence; so as he that meant to say  
*Thrice miserable,* mistooke not  
much, when he said, *Thrice man.*

If

Sec. 12.

Pro. 17. 12.

Pro. 15. 13.

ἡ σκιά  
ἡ σκιά

Lib. 1. If we look upon those who have had the greatest share in Gods love, we shall finde them to have drunk deepest of this cup. The great mirrour of patience can say, *My bowels boyled and rested not; the dayes of affliction prevented me. I went mourning without the Sun; I am a brother to Dragons, and a companion to owles. And the sweet singer of Israel warbles out sad straines of complaint, in this kinde; The sorowes of death compassed me about, and the paines of hell gat hold on me; And againe, My soule melts for very heavinesse. Esay cryes out of his loynes; Jeremy of his bowells; and good Ezekiab chatters like a Crane or Swallow, and mournes like a Dove. What speak I of these, when I hear the Lord of life and glory say, My*  
*soule*

Job. 30. 27  
28, 29.

Pf. 18. 4.

Pf. 116. 3.

Pf. 119. 28.

Ec. 21. 3.

Jer. 4. 19.

Esa. 38. 14.



*soule is exceeding heavy, even to the death.*

Sec. 12

Mar. 14-34

Now this sorrow is ever out of the sense of some evill; Evill, whether of sin, or of punishment; Of sinne, whether of others, or our owne. Punishment, as bodily sicknesse, death of friends, worldly losses; all these are just grounds of sorrow. *Rivers of waters run downe mine eyes, because they keep not thy law*, saith holy David. And doe we not think he sorrowed more for his owne finnes? *There is no rest in my bones*, saith he, *because of my sinne*, And all the night long I make my bed to swim; I water my couch with my teares.

Ps. 119.

136.

Ps. 6.6.

Punishment doth not more necessarily follow upon sinne, then sorrow followes punishment;

*Dauids*

Lib. I.

Pfal. 6. 7.

*Davids eye is consumed because of his griefe. Ezekiah turnes him to the wall and weeps ; And whiles St. Paul chargeth not to mourn immoderately for the dead, he supposeth just teares due : Garments were allowed to be torne by Gods people at the death of friends ; and at the Parents death, after thirty dayes wearing, it was their guise to lay downe those rent garments, never to be sowne up againe ; wee pittie and grieve at the childishnesse of those innocent babes, that can play at wink and hide about their Fathers hearse : And for afflictions, whether of body or estate, how are they such, if we feele them not ? and how doe we feele them, if we sorrow not ? The sense of paine argues*

argues life, as St. *Ambrose* well. It is ill taken by the Almighty from his people that he had striken them but they grieved not; this is (what lyes in us) to disappoint God of his purpose; and to put our selves into the posture of *Solomons* drunkard; *They have striken me* (doth he say) *and I was not sick, they have beaten me, and I felt it not*; we are wont to censure that child for stubborne and gracelesse, that sheds no teares when he is whipped: It cannot be well with us, if we sorrow not; *Blessed are they that mourne*. But there are certaine just conditions and cautions of our griefe, vvhich we cannot exceed or neglect, vvithout offence both to God, and to our selves.

Whereof the first shall be, that  
the

Sec. 12.

Jer. 5. 3.

Pro. 23. 2.

1. Caution  
of sorrow.

Lib. I.

the cause of our sorrow be just: not fancied, not insufficient; For vve have knowne some that have brew'd their owne grieffe, vvith *Simeon Stylites* have voluntarily chained up themselves in their owne pillar, vvhen they might have enjoyed free scope of comfortable liberty. How many melancholique peeces have vvith meere imaginations made their lives miserable, and vvorne out their dayes in the bitternesse of their soule; only out of those conceits vvwhich the by-standers have hooted at, as either impossible, or ridiculous? One thinkes himselfe loathsomly deformed, another disgraced and infamous; a third dying or dead: One thinks himselfe transmuted into some beast:

beast: another possessed by some ill spirit. What forme cannot this humour put on? I leave these kind of complainants to good counsell and Ellebore. Others there are, who have indeed reall crosses, but farre below their sorrow, passionately lamenting even small afflictions: so we have scene a child, when he hath taken a heedlesse and harmlesse fall, bewray his grieve with loud crying, and in a foolish anguish knocking his head against that ground, which he accuseth for his miscarriage: Thus we finde certain *Armenians*, styled of old by the name of *Chazinarii*, who kept a yearely fast, called *Arzibur*, in the sad memory of the dogge of *Sergius*, their Martyr, (of that name) devoured by

Præcol.  
Elench.  
Hæref. V.  
Chazin-  
arii.

Lib. 1.

Gen. 30.

*Man  
Dz*

2. Caution  
of our  
sorrow.

a wolfe; which attendant of his, was wont to goe before his Master, and by some dumb signes, call forth the disciples to their devotions: It was an affliction to *Rachel* that she had no children, but she had no reason so to be affected with it, as to say, *Give me children, or else I dye*: *Jonah* had cause to be sorry for the losse of his Gourd, but he had no reason to say, *It is better for me to dye then to live*: These dispositions are like unto a new cart, which screams, and cries, even whiles it hath no burden but his owne wheelles, whereas that which is long used, and well liquored, goes silently away with an heavy load.

Our second caution therefore must be, that even our just sorrow  
be

be moderate ; for the quantity, not more then enough. It was a rule of the *Lycians* (as St. *Ambrose* tells us) if a man would mourn above his stint, to put him into a womans habit ; we may mourne for the dead, *but not as men without hope* : *David* mournes, at least enough, for his sick childe, but when hee perceives it once dead, he riseth up, and washeth, anointeth and refresheth himselfe, and changeth his apparell, and comes into the Lords house to worship. Hath good *Melaina* lost her husband, and her children at once ? her teares are just, but she dries them up at last with this resolution, that she shall now the more freely betake her selfe to her devotion. Have we lost our worldly goods ?

K

they

Sec. 12.

*Ambros. de obitu Sattyri fratris.*

1 Thef. 4. 13.

2 Sam. 12. 21.

*Hieron. Epist.*

Lib. 1. they had not beene goods, if they  
vvere not vvorth our grieſe for  
their miſcarriage; if, as our riches  
have wings, they be flowne up to  
heaven, (being taken away by the  
ſame hand that gave them) it is  
good reaſon our ſorrow ſhould  
give way to our ſubmiſſion and  
obedience: and we ſhould ſay  
vvith *Iob*, *The Lord hath given, and  
the Lord hath taken, bleſſed bee the  
name of the Lord.* As then on the  
one ſide we may not ſo obdure  
our ſelves, as to be like the *Spartan*  
boyes, vvwhich vvould not ſo much  
as change a countenance at their  
beating; ſo on the other ſide, vve  
may not be like to thoſe Anticks  
of ſtone, vvwhich vve ſee carved  
out under the end of great beams  
in vaſt buildings, vvwhich ſeeme



to make vvy and vyrencht faces, as if they vvere hard put to it, vvith the vveight, vvhen as indeed they beare little or nothing.

Our third Caution is, that the measure of this sorrow be proportioned, vvwhether it be more or lesse, according to the cause of the sorrow; for it may be so moderate, as to be unproportionable. Griefe for crosses should be small, and impassionate; griefe for sin can hardly be too much: and as those crosses, and those sins differ in degree, so should the degrees of our sorrow; he therefore that grieues more for a crosse, then for his sinne; or grieues equally for a small crosse and a greater, offends in the undue proportion of his sorrow: Shortly then, there is a

Lib. 1. worldly sorrow, and there is a spirituall; both which must know their just limits; right reason and true Philosophy teaches the one, the other Divinity.

I have lost my goods; were they mine first? perhaps I was but their keeper, or bearer, not their owner; I see the groom that keeps the horse is not much troubled to flea him; what doth he lose but his labour intending him? What was the mule in *Plutarch*, after his lying down in the water, troubled with the melting of that burden of salt, which he carryed? or what paines is it to the silly asse, that the treasure which he bore is taken off, and laid up in his Masters chest?

I see many sweating in the mine  
upon

Sec. 12.

upon severall imployments, they have money enough under their hands, what are they the richer? or doe they greeve to see it carryed away in full sacks from their fingering? My goods are lost; were they not only lent me for a time, till they should be called for? were they not delivered into my hands, only to be paid back upon account? if the owner require them at his day, what harme is done? so that my reckoning bee eaven, how can I complaine to be eased of a charge?

I have lost my goods by shipwreck; It is well that my selfe have escaped; how have I heard and read of Philosophers, who have voluntarily cast their gold into the Sea; the windes have

K 3

done

Lib. 1.

done that for me, which their hands did for themselves? perhaps that very wealth had beene my undoing, which at least, can doe no harme where it is; why did I trust such friends as winde and water, if I did not looke to be disappointed?

I have lost my goods by casualty of fire; even that casualty was not without a providence: He that sent that fire, meant to try me by it; he had not sent it, but that he knew there was drosse of worldlinesse and corruption to be thus purged out of me: It is a worse flame that I have deserved; and if by this lesser and momentany fire, the mercy of God hath meant to prevent that greater, and everlasting, I have reason (as the  
Martyrs

Martyrs were wont to embrace the flame.

Sec. 12

I have lost my goods by robbery, cosenage, oppression; I would be loth to be in his case that hath thus found them: Let him mourn that hath thus purchased a curse: for me, I have but forceably transferred my charge, where it will be wofully audited for. It is all one to me whether it be fire, or water, or fraud, or violence that hath robbed me; there is one and the same hand of God in all these events: let me kisse that hand which strikes me with these varieties of rods, and I shall say, *It is good for me that I was afflicted.*

My friend, my wife, my child is dead; say rather they are departed: I can scarce allow it to be a

K 4

death,

## Lib. 1.

*Non mihi  
perit, sed  
proit, &c.  
Bern. Epist  
270.*

death, where they decease well: *profectio est, quam tu putas mortem,* as *Tertullian* of old. It is a meere departure of those partners which must once meer, and from those friends which must soone follow and overtake us. Sorrow is so proper for a funerall that the Jews were wont to hire mourners, rather then they would want them: Even our blessed Saviour bestowed teares upon the Exequies of him, whom he meant presently to raise: it is not for us to be too niggardly of this warme dew; but those teares which are shed at the decease of good soules, should be like those drops of raine which fall in a Sun-shine, mixed with rayes of comfort. Let them put no stine to their sorrow who think

think there is no rest, no happiness after death: but for us, who know death to be only the end of our life, not of our being; yea rather the change of a better life for worse; we have reason to dry up our teares, and in some sort to imitate the patterne of those nations, which were wont to mourne at the birth of their children, and rejoyce and feast at their death: a practise, which in part was taken up by the Jewes themselves, who with their mourners mixed also musitians in their Funerall banquets, and countenanced by great and wise Solomon, *The day of death is better then ones birth day.*

Shortly then, I have parted with a good child, but to a better Father, to a more glorious patrimony:

Sec. 12.

*Nullas habebunt lachrymarum ferias, nullam tristitie requiem consequentur, qui nullam putant requiem mortuorum. Nobis vero quibus mors non naturae sed vitae istius finis, &c.*  
Amb. de obitu frat. Satyri.

Monumentarii Ceraulæ. Apul.  
Mat. 9. 23.  
Eccl. 7. 1.

Lib. 1.

*Aut absor-  
bendus, aut  
premendus  
omnis dolor.  
Ambros.  
lib. supra.*

Suidas.

mony: whether now is the child's  
gaine, or the Fathers losse greater?  
and what can it be but selfe-love  
that makes me more sensible of  
my owne losse, then my childes  
glory? It is my weaknesse there-  
fore, if I doe not either swallow,  
or stifle my sorrow.

I have lost my health and am  
seized with sicknesse and paine:  
This, this, next to death is the  
King of sorrowes; all earthly  
crosses vaile to it, and confesse  
themselves trifles in comparison:  
what ease can I now find in good  
vvords more then *Callicon* found  
to his head in that chaffe, vvhere-  
with he stuffed his earthen pitcher,  
vvhich he made his pillow?  
vvhiles the thorne is ranckling in  
my foot, vvhat ease can I finde in



a poultesse? Know, O weak man, there is that in a Christian heart which is a more then sufficient cordiall against sicknesse, paines, death, and that can triumph over the vvorst extremities. This is the victory, vvwhich overcomes a vvorld (of miseries) even our faith. *Not so only (saith the chosen vessell) but we glory or rejoyce in tribulations:* For, lo, our faith is it vvwhich puts true constructions upon our paines. Health it self vvould not be vvelcome to us, if we did not know it good; and if vve could be perswaded that sicknesse vvwere good, or better for us, vvwhy should not that be equally vvelcome? It vvwas a good speech of that Hermite, vvwho vvwhen he heard a man praying vvchemently  
for

Rom. 5.3.

Lib. I. for the removall of his disease, said,  
*(Fili, rem tibi necessariam abjicere audes ?)* Alas, sonne, you goe about to  
 berid of a necessary commodity. The  
 Christian heart knowes it is in the  
 hands of him who could as easily  
 avert evill, as send it ; and whose  
 love is no lesse, then his power ;  
 and therefore resolves, he could  
 not suffer, if not for the better.  
 The parent is indulgent to his  
 child, were his love well impro-  
 ved ; if he would not suffer his son  
 to be let blood in a plurisie, whiles  
 the Physitian knowes he dyes if  
 he bleed not ? An ignorant peasant  
 hath digg'd up a lump of pretious  
 Ore, doe we not smile at him, if  
 he be unwilling the finer should  
 put it into the fire ? The presse is  
 prepared for the grapes and O-  
 lives,

Aug. in  
 Psal. 83.  
*Torcularia  
 parant ur-  
 vin, & oli-  
 vin, nec urva  
 vinum, & c.*

lives, and (as *Austin* well) neither of them will yeeld their comfortable and wholesome juyce without an hard straying; would not that fond *Manichee* make himselfe ridiculous, that should forbid to gather, much more to wring them? Shortly then, am I visited with sicknesse? it is not for me (like a man that is overloaded with too heavy a burden) to make ill faces; but to stir up my Christian resolution, and to possesse my soule in patience, as well knowing that the vessell that would be fit for Gods cup-board, must be hammered with many stroakes; the corne for Gods table must passe under the sickle, the flayle, the mill; the spices for Gods perfume must be bruised and beaten.

In

Lib. I.

Heb. 12. 11

In summe; worldly crosses cannot affect us with too deepe sorrow, if we have the grace and leasure to turne them round, and view them on all sides; for if we finde their face sowre, and grisly, their back is comely and beautifull: No chastening for the present seemeth to be joyous, but grievous; neverthelesse, afterward it yeeldeth the peaceable fruit of righteousness unto them which are exercised thereby: wherefore lift up the hands which hang downe, and the feeble knees.



§. XIII.

*Of spirituall sorrow and the moderation thereof.*



Of so rise, but more painfull is the spirituall sorrow, vvhether for the sense of sinnes, or the vvant of grace. This is that which the Apostle styles (λύπην χρίστου) a godly sorrow, vvorking repentance to salvation, not to be repented of: the tears vvhereof, the Almighty puts up in his bottle, and keeps them for most pretious, it is seldome vvhen this griefe exceeds; too many are so afraid of enough, that they are vvilling to learne of their confessors, that a meere

2 Cor. 7. 10

Fr: a Viç.  
Relic.

Lib. I.

Zech. 12.  
10.

meere velleity of sorrow is sufficient to true repentance: But give me not an attrition, but a contrition of heart; give me a drouping head, red eyes, blubbered cheeks, a macerated body met vvith a penfive soule, give me sackcloth and ashes, fastings, watchings, prostrations, ejulations, vvhen I have offended my God; and let me bee let loose to my free sorrow: *Let me be in bitternesse (as Zechariah expresses it) as one that is in bitternesse for his only sonne.* Not, but that it is possible to drink too deep of this bitter cup: We have known those, who have pined themselves away, in a continuall heavinesse, refusing all possible meanes of comfort, out of a sense of their sinnes, vvwhose vvhole life hath beene

Sec. 13.

beene like a gloomy winters day,  
all over-cast vvith clouds, vvithout  
the least glimpse of a Sun shine;  
vve have scene them that have  
thus lived and dyed disconsolate,  
raving, despairing : Experience  
makes this so true, that vve may  
well conclude, that even the best  
spirituall sorrow must be modera-  
ted, the worst shunned; every  
sorrow for sinne is not good:  
there is a sorrow that lookes at the  
punishment through the sinne,  
not regarding the offence, but  
the smart of evill; this would not  
care for the frowne of God, if he  
vvould not strike, as that vvhich  
indeed feares not God, but hell;  
as that vvhich apprehends only  
lashes and tormants: this is inci-  
dent even to divells, and damned

L

soules;

Lib. 1.

soules; all vvhich cannot but naturally abhorre paine and torture: What malefactor vvas ever in the vvorld, that vvas not troubled to thinke of his execution? There is a sorrow that lookes not at the punishment, but the sinne, regarding, not so much the deserved smart, as the offence; that is more troubled with a Fathers frowne, then with the whip in a strangers hand; with the desertions of God, then with the feare of an hell: Under this sorrow, and sometimes perhaps under the mixture of both, doth God suffer his dearest ones to dwell for a time, numbring all their teares, and sighes, recording all their knocks on their breasts, and stroakes on their thighs, and shakings of  
their



their heads, and taking pleasure to view their profitable, and at last happy self-conflicts.

It is said of *Anthony* the holy Hermite, that having beene once in his desert, beaten and buffeted by Divells, he cryed out to his Saviour. (*O bone Iesu ubi eras?*) *O good Iesus where wert thou, whiles I was thus banded?* and received answer, *Iuxta te, sed expectavi certamentum*: I was by thee, but stayed to see how thou wouldest behave thy selfe in the combat. Surely, so doth our good God to all his: he passeth a (*videndo vidi*) upon all their sorrowes, and will at last give an happy issue with the temptation; In the meane time it cannot but concerne us, to temper this mixed sorrow of ours with a meet moderation.

Exod. 3. 7.

1 Cor. 10.

13.

Lib. 1.

Exod. 34.  
6, 7.

Ps. 136. 7.

tion : Heare this then thou drou-  
ping soul, thou are dismayed with  
the haynousnesse of thy sinnes,  
and the sense of Gods anger for  
them; dost thou know with  
whom thou hast to doe? hast  
thou heard him proclaim his own  
style? *The Lord, the Lord, mercifull  
and gracious, long suffering, and abun-  
dant in goodnesse and truth, keeping  
mercy for thousands, forgiving iniqui-  
ties and transgressions, and sinnes;*  
and canst thou distrust that infi-  
nite goodnesse? Lo, if there were  
no mercy in heaven, thou couldst  
not be otherwise affected; Looke  
up and see that glorious light that  
shines about thee; *With the Lord  
there is mercy, and with him is plen-  
tious redemption.* And is there plen-  
tious redemption for all, and  
none

Sec. 13.

none for thee? Because thou hast wronged God in his justice, wilt thou more wrong him in his mercy? and because thou hast wronged him in both, wilt thou wrong thy selfe in him? Know, O thou weak man, in what hands thou art. He that said, *Thy mercy O Lord it is in the heavens, and thy faithfulness reacheth unto the clouds;* said also, *Thy mercy is great above the heavens, and thy truth reacheth unto the clouds.* It is a sure comfort to thee, that he cannot faile in his faithfulness and truth; thou art upon earth, and these reach above thee, to the clouds, but if thy sinnes could be so great and high, as to over-look the clouds, yet his mercy is beyond them, for it reacheth unto heaven; and if they could in

Ps. 36. 5.

Ps. 103. 4.

Lib. 1.

2 King. 21.  
3, 4, 5, 6, 7,  
9, 11, 16.

an hellish presumption reach so high as heaven, yet his mercy is great above the heavens; higher then this they cannot. If now thy hainous finnes could sink thee to the bottome of hell, yet that mercy which is above the heavens, can fetch thee up againe: Thou art a grievous sinner; we know one that said he was the chiefe of sinners, who is now one of the prime Saints in heaven. Look upon those whom thou must confesse worse then thy selfe: Cast back thine eyes but upon *Manasseh*, the lewd son of an holy Parent; See him rearing up Altars to *Baal*, worshipping all the host of heaven, building Altars for his new Gods, in the very courts of the house of the Lord; causing his

Sec. 13

his sonnes to passe through the  
fire, trading with witches, and  
wicked spirits, seducing Gods  
people to more then Amoritish  
wickednesse, filling the streets of  
Jerusalem with innocent blood:  
say if thy sinne can be thus crim-  
son: yet, behold this man a no  
lesse famous example of mercy  
then wickednesse: And what? is  
the hand of God shortned, that he can  
not now save? Or, hath the Lord cast  
off for ever? and will he be favourable  
no more? Is his mercy cleane gone for  
ever? hath God forgotten to be graci-  
ous? hath he in anger shut up his ten-  
der mercies? O man, say justly, on:  
This is mine infirmity; thine in-  
firmity, sure enough; and take  
heed, if thou persist to distrust,  
that it be not worse: These mis-

Psal. 77.

7

8

9

10

11

L 4

pricions

Lib. 1.

Pf. 103. 8,  
9, 10, 11.

prisons of God are dangerous; The honour of his mercy is justly deare to him; no marvell if he cannot indure it to be questioned; when the temptation is blowne over, heare what the same tongue sayes, *The Lord is mercifull and gracious, slow to anger, and plentious in mercy. He will not alway chide, neither will he keep his anger for ever: He hath not dealt with us after our finnes, nor rewarded us after our iniquities: For as the heaven is high above the earth, so great is his mercy towards them that feare him. Oh then, lay hold on the large, and illimited mercy of thy God, and thou art safe: What cares the debtor for the length of a bill that is crossed? what cares the condemned person for the sentence of death, whiles*  
he

Sec. 13.

hee hath his pardon sealed in his bosome? Thou art an hainous sinner: Wherefore came thy Saviour? wherefore suffered he? If thy sinne remaine, wherefore serves his bloud? If thy debt bee still called for, wherefore was thine obligation cancelled? If thou be still captive to sin and death; wherefore was that deare ranfome paid? why did he stretch forth his blessed hands upon the crosse, but to receive thee? why did he bow downe his head but to invite thee? why was his precious side opened, but that he might take thee into his heart? Thou despisest him, if thou trustest him not; *Iudas* and thou shalt sin more in despairing, then in betraying him. Oh then,  
gather

Lib. I.

gather heart to thy selfe, from the merits, from the mercies of thine All-sufficient Redeemer, against all thy sinfulness; For, who is it that shall be once thy Judge & before what Tribunall shalt thou appeare, to receive thy sentence? Is it not thy Saviour that sits there? He that dyed for thee, that he might rescue thee from death; shall he, can he doome thee to that death from which he came to save thee? Comfort thy self then with these words; and if thou wouldst keep thy soule in an equall temper, as thou hast two eyes, fixe the one of them upon Gods justice to keep thee low and humble, and to quit thee from presumption: fixe the other upon his transcendent mercy, to keepe thee



thee from the depth of sorrow  
and desperation.

Sec. 14



§. XIV.

Of the moderation of the Passion of  
Feare.

**S**orrow is for present  
and felt evils; Feare is  
only of evils future:

A passion so afflictive,  
that even the expectation of a  
doubtful mischief that may come,  
is more grievous to us sometimes,  
then the sense of that mischief,  
when it is come. That which Tor-  
quemada reports of a Spanish Lord  
in his knowledge, I could se-  
cond with examples at home,  
of some, who have been thought  
otherwise

Anth.  
Torque-  
made 3.  
journee.  
Sim. Gou-  
part hist.  
memorab.

Lib. 1.

otherwise valiant, yet, if they had been but locked up in a chamber, would either break the doores, or offer to leap out of the windows, yet not knowing of any danger imminent: And if in an imaginary, or possible evill, feare have these effects, what shall we expect from it in those which are real and certaine? It is marvellous, and scarce credible, which both histories and eyes can witnesse in this kinde; *James Osorius*, a young Gentleman of Spaine, born of a noble Family, one of the Courtiers of *Charles* the first, being upon occasion of a wicked designe of lust to an honourable Lady, emprisoned, with an intent of his execution the next day, was suddenly so changed with the feare of the arrest of death,

Sec. 14.

death, that in the morning when he was brought forth, none of the beholders knew him; his haire was turned so white, as if he had been fourescore years old: upon sight whereof, the Empe-  
 rour pardoned him, as having been enough punished with the fear of that which he should have suffered. *Levinus Lemnius* a late Philosopher (in whom my younger age took much delight) recounts the story, and discourses probably upon the naturall reasons of this alteration. The like report is made by *Iulius Scaliger*, of a Kinsman of *Franciscus Gonzaga*, in his time imprisoned upon suspicion of treason, who with the feare of torture and death, was in one nights space thus changed. And *Calius Rodigi-*

Levin. Lem-  
 nius de  
 Miraculiæ

Citat. a  
 Simone  
 Goulart.  
 Histore  
 Memorab.

nus

Lib. I.

nus tells us of a Falconer, who climbing up to a rocky hill for an hawks nest, was with the breaking of a rope (wherewith he was raised) so affrighted, that instantly his haire turned. What need we more instances? My selfe have scene one, to whom the same accident was said to have befallne, though now the colour were (upon the fall of that weak fleece) altered. What speak we of this? Death it self hath followed sometimes, upon this very fear of death; so as some have dyed lest they should dye. *Montague* gives us an instance of a Gentleman, at the siege of *S. Paul*, who fell downe stark dead, in the breach, without any touch of stroke, save what his owne heart gave him: Yea, how have

have we knowne some, that have dyed out of the feare of that, whereof they might have dyed; and yet have escaped? A passenger rideth by night over the narrow plank of an high and broken bridge, and in the morning dyes to see the horror of that fall hee might have had. There is no evill whether true or fancyed, but may be the subject of feare: There may be a *Pisander* so timorous, that he is afraid to see his own breath: and our *Florilegus* tels us of a *Lewes* King of France, so afraid of the sea, that he said it was more then an humane matter to crosse the water; and durst not passe betwixt Dover and VWhitsands, till he had implored the aid of St. *Thomas* of Canterbury: but all these

Suid.

Florilegus  
An. 1589.

Lib. 1.

Lucret.

*Imprimis timor est Acheronis agendus, Funditus humanam qui vitam turbat ab imo.*

*Ea gens ita mortem horret, ut ad thuri odorem effertur, quod in funeribus solet accendi. Erasmi. Epist.*

Grunnio.

these feares have a relation to that utmost of all terribles, and if other evils, as displeasure, shame, paine, danger, sicknesse, be the usuall subjects of feare also, yet Death is the King of feare: I am of the mind of *Lucretius* therefore, although to a better purpose, that if a man would see better dayes, he must free his heart from that slavish fear of death, wherewith it is commonly molested. In what a miserable servitude are those men, whereof *Erasmus* speaketh to his *Grunnius*, who so abhorre the thought of death, that they cannot abide the smell of Frankincense, because it is wont to bee used at funeralls? They who are ready to fywound at the sight of a coffin; and (if they could otherwise choose)

choose) could be content not to lie in a sheet, because it recalls the thought of that, wherein they shall be once wrapped? It concerns a wise man to obdure himself against these weak feares, and to resolve to meet Death boldly, in the teeth: Nothing is more remarkable in all the passages of our blessed Saviour, then that which *S. Luke* records of him, that when he was to go up (his last) to Jerusalem, where he must die, (*ἐν ἑσπερίᾳ τοῦ σάββατου*) he stedfastly set his face to that fatall journey: The word implies a resolution of courage against some evill to be conflicted with. *Maldonate* would have the Metaphor fetcht from the custome of Bulls, who when they must fight, are wont to fetch up a

M                      kind

Sec. 14.

Luk. 9. 51.

Lib. 1.

*Vultum  
corrigan' es  
obfirmant.  
Mald. in  
loc.*

kind of sprightly terrour into their countenance; at least, it imports a firme purpose of an undaunted spirit to grapple with some fore-expected evill: thus must wee learne to doe against our last enemy.

Tell me then, thou weak man, thou fearest death: will it not come if thou feare it not? will it come the later for thy feare? Is not thy life thus made miserable before it come?

Is not this the condition, upon which thou receivedst life, to part with it when it should be called for? art thou discontent at thy being? dost thou murmur that thou art a man, because therein thou art mortall? Doth any thing befall thee different from the best, and all  
of



of thy kind? Look back upon all that have been before thee, where are those innumerable numbers of men which peopled the earth but in the last century of yeares? see whether the great Monarches of the world speed any otherwise: & couldst thou expect lesse, upon the many and sensible warnings of thy mortality? what language have thy sicknesses, and decays of nature spoken to thee, but this (of a true harbingers) Death is comming? And how well shouldst thou be pleased with his approach? Say that thou were sentenced to live some hundreds of yeares, with thine infirmities to boot, what a burden wouldst thou be to thy selfe? how more discontented wouldst thou be that

Lib. 1.

thou mightst not die? why art thou not as well displeased that thou must be old? And when wouldst thou part that thou mightst avoid it? Thou fearest death; How many heathens have undergone it with courage? Shall I see a bold Roman spurring his horse, to leap down into a dreadful Gulfe, for the benefit of those from whom he cannot receive thanks? Shall I see a *Cleombrotus*, casting himselfe resolutely from the rock, to enjoy that separate life of the soule which *Plato* discoursed of? Shall I heare a *Canius* (of whom *Seneca* speaks) jeering his tyrann, and his death together, and more regarding the victory of his game, then the losse of his life? Shall I hear of some Indian wives, that

that affect and glory to cast themselves into the fire with the carcasses of their dead husbands? shall I see Turks filling up ditches with their wilfully-slaughtered bodies, for the fruition of their brutish paradise; And shall I bee cowardly, where Pagans are valiant?

Yea; how many have I known that have eagerly sought for death and cannot finde it? how many, who upon frivolous occasions by self-dispatches have cast away that life, which they could not otherwise be rid of? what conceit soever I have of the price of life, their undervaluation of it hath beene such, that they have parted with it for nothing; they have run to meet that death, which I flie from,

Lib. I.

as formidable and ugly a

Thou fearest death: Look upon the examples of those holy men, who have tendered themselves to the painfulllest martyrdom; see *Ignatius* resolving to challenge the Lions; see the tender virgins, daring the worst cruelty of Tyrants, and embracing death in his worst formes; see silly Mothers, in an ambition of a crowne of life, running with their children in their armes, to overtake death; see those resolute Saints that might have been loosed from their wheels, and racks, with proffers of life and honour, and scorned the exchange? Doe I professe their faith, doe I looke for their glory, and shall I partake nothing of their coutage?

Thou

Thou art afraid of death: what a slaughter dost thou make every houre of all other creatures? what meale passeth thee, wherein some of them doe not bleed for thee? yea, not for need, not for use, but for sport, for pleasure, dost thou kill them dayly, without pittie, without scruple: Alas, we made them not, they are our fellowes; he that made us, made them too: How much are we lesse to God, then they are to us? Doe we see so many thousands of them then dye for us, and shall we think much to returne our life to our Creator?

Thou art afraid of death: Thou mistakest him; thou thinkest him an enemy, he is a friend; If his visage be sowe, and hard, he is no

Lib. 1.

other then the grim porter of Paradise, which shall let thee into glory : Like unto *Peters* good Angell, he may smite thee on the side, but he shall lead thee out of thy prison, through the Iron gates into the City of God. Were there an absolute petition in our dissolution, we could not feare it too much ; now that it doth but part us a while for our advantage, what doe we feare but our gaine ? The stalk and eare arises from the graine, but it must rot first : Oh our foolishnesse, if we be unwilling that one grain should putrifie for the increase of an hundred !

Thou art afraid of death : Hast thou well considered from how many evils it acquites thee ? All the tumults of State, all the bloudy

dy cruelties of warre, all the vexations of unquiet neighbours, all secret discontentments of minde, all the tormenting paines of body are hereby eased at once, thou shalt no more complaine of, racking convulsions, of thy wringing collicks, of the dreadfull quarry that is within thy reynes, and bladder, of thy belking goutes, of thy scalding fevers, of thy galling ulcers, of the threats of thine Imposthumes, the stoppings of thy strangury, the giddinesse of thy vertigo, or any other of those killing diseases, wherewith thy life was wont to be infested: here is a full *Supersedeas* for them all; what reason hast thou to be affraid of ease?

Lastly, thou fearest death; Is  
it

Lib 32

it not that thy Saviour undertooke for thee? did thy blessed redeemer drinke of this cup, and art thou unwilling to pledge him? His was a bitter one in respect of thine; for it was besides, spiced with the wrath of his Father due to our sinners; yet he dranke it up to the very dregges for thee, and wilt thou shrink at an ordinary draught from his hand? And why did he yeeld to death, but to overcome him? Why was death suffered to seize upon that Lord of life, but that by dying he might pull out the sting of death? *The sting of death is sinne*; So then, death hath lost his sting, now thou mayest carry it in thy bosome; it may coole thee, it cannot hurt thee. Temper then thy feare with these thoughts;

1 Cor. 15.  
56.



thoughtes; and that thou mayest not be too much troubled with the sight of death, acquaint thy selfe with him before-hand; present him to thy thoughts; entertaine him in thy holy and resolute discourses: It was good counsell that Bernard gave to his novice, that he should put himselfe (for his meditations) into the place where the dead bodies were wont to be waſht, and to settle himselfe upon the beare, whereon they were wont to be carryed forth: so feeling and frequent remembrances could not but make death familiar; and who can startle at the sight of a familiar acquaintance? at a stranger we doe; especially if he come upon us on a sudden; but if hee bee a dayly and

Lib. 1. and entire guest, he is at all houres welcome, without our dismay, or trouble.



§. XV.  
Of the moderation of the passion of  
anger.



Ball the passions that are incident to a man, there is none so impetuous, or that produceth so terrible effects, as anger; for besides that intrinsecall mischief, which it works upon a mans owne heart, (in regard whereof *Hugo* said well, Pride robs me of God, envy of my neighbour, anger of my selfe) what bloody Tragedies doth this passion

sion act every day in the world, making the whole earth nothing but either an Amphitheater for fights, or a shambles for slaughter? so much the more need is there, of an effectuall moderation of so turbulent an affection: Our schoole hath wont to distinguish it; there is a zealous anger, and there is a vicious: The great Doctor of the Gentiles, when hee sayes, *Be angry, and sin not*, shoves there may be a sin-lesse anger; He that knew no sinne was not free from this passion, when he whipped the money-changers (twice) out of the Temple: Surely, if we be not thus angry, we shall sinne. If a man can be so coole, as without any inward commotion to suffer Gods honour to be trod in the

*Ira per  
zealum, Ira  
per vicium.*

*Eph. 4. 26.*

Lib: 1.

Socrat. l. 7.

c. 22.

the dust, he shall finde God justly angry with him for his want of anger. I know not whether it were a praise that was given to *Theodosius*, that never any man saw him angry; so as it may fall, an immunity from anger can bee no other then a dull stupidity: *Moses* was a meek man, as any upon earth; yet, vvas he not angry vwhen he smote the Egyptian? vvas he not angry, vwhen upon the sight of Israels Idolatry, hee threw downe and brake the Tables of God, vvhich he had in his hand?

There is so little need of quenching this holy fire, that there is more need of a bellows to blow it up, that it might flame up to that perfect height, of the Psalmist,

Sec. I 5

Psal. 119.

139.

Psalmist, My zeale hath consumed me, because mine enemies have forgotten thy words: Oh the truly heavenly fire that burnt in that sacred bosome! he doth not say, my zeale hath warmed me, but hath consumed me; as if it were his highest perfection to be thus sacrificed and burnt to ashes; neither doth he say, because my friends have forgotten thy words, but, *Because my enemies*: Every man can be troubled with a friends miscarriage, but to be so deeply affected for an enemy, must needs be transcendently gracious. It is the vicious anger we must oppose in our selves: In it selfe that passion is neither good nor evill: it is either, as it is used: Like as we are wont to say of the planet *Mercury*,  
that

Lib. 1.

that the influences are either good or evill, according to his conjunction with starres of either operation; our anger then proves vicious, when it offends, either in the cause, or the quantity; when the cause is unjust, or the quantity excessive: The cause is unjust, when we are angry with a man for a thing that is good, for an indifferent thing, for a thing that is trivial: *Kain* is angry, because his brothers sacrifice is accepted; *Pharaoh* was angry with *Israel*, because they would be devout, and goe serve God in the wilderness: when the man of God reproves *Ieroboam* and his Altar, he in a rage stretches forth his hand for a revenge; *Iehoiakim* when he heares some lines of *Ieremiahs* scroll, cuts

Jer. 36. 23.

it

it with a pen-knife and casts it into the fire in a fury; and *Abab* professes to hate *Michaiab* because he never prophesied good to him; whiles he should have hated himselfe, that would not deserve any newes but evill: So that *Tyran Cambyzes*, because *Praxaspes* reprov'd him for his drunkenness, shoots his son to the heart, and sayes, See what a steady hand I have when I am drunk! this we feele every day; Let a man never so discreetly reprove a swearer, or drunkard, or unclean person, or any other enormous sinner, hee straight flies out into a raging anger, and verifies the old word, *Veritas odium*: Am I become your enemy, because I told you the truth? saith *S. Paul* to the *Galathians*: It may  
N be

Sec. 15.

Herod.  
Seneca.

Gal. 4. 16.

Lib. 1. be possible (which wise Solomon observes) that he who rebukes a man, afterwards, may finde more favour, then he that flattereth : but in the meane time whiles the blood is up, that anger which a man should turne inward upon himselfe for his sin, he spends outwardly upon his reprover ; To be angry for good, is devilish ; to be angry for that which is neither good nor evil, or that which is sleight and frivolous, is idle and absurd : for whereas anger is a kindling of the blood about the heart, how unfit is it that it should be set on fire with every straw ? and wherefore serves our reason, if not to discern of those objects, wherewith it is, or is not, meet for us to be affected ? Thus the Jewish Doctors tell us, that



that *Pharagoh* was angry with his baker and butler, for no other cause, but for that there was a fly in his cup, and a little grain of grayell in his bread: It is our Saviours word upon the Mount, *He that is angry with his brother without a cause, shall be in danger of the Iudgement*: the well governed heart must be like a strong oake, which is not moved but with a blustering winde; not like an aspen leafe, that shakes with the least stirring of the ayre. Now, even where the cause is just, yet the quantity may offend: And the quantity shall offend, if it be either too long, or too vehement. Those leaden angers can never be but sinfull, which lye heavy, and goe slowly away. *What shall be done to thee,*

Sec. 15

Mat. 5. 22.  
Evil.*Plum' cas*  
*it as gram.*  
Plaut.

Lib. 1.

be possible (which wise Solomon observes) that *he who rebukes a man, afterwards, may finde more favour, then he that flattereth*: but in the meane time whiles the blood is up, that anger which a man should turne inward upon himselfe for his sin, he spends outwardly upon his reprovcr; To be angry for good, is devilish; to be angry for that which is neither good nor evill, or that which is sleight and frivolous, is idle and absurd: for whereas anger is a kindling of the blood about the heart, how unfit is it that it should be set on fire with every straw? and wherefore serves our reason, if not to discern of those objects, wherewith it is, or is not, meet for us to be affected? Thus the Jewish Doctors tell us, that

Sec. 15

that Pharaoh was angry with his baker and butler, for no other cause, but for that there was a fly in his cup, and a little grain of gravell in his bread: It is our Saviours word upon the Mount, *He that is angry with his brother without a cause, shall be in danger of the Iudgement*: the well governed heart must be like a strong oake, which is not moved but with a blustering winde; not like an aspen leafe, that shakes with the least stirring of the ayre. Now, even where the cause is just, yet the quantity may offend: And the quantity shall offend, if it be either too long, or too vehement. Those leaden angers can never be but sinfull, which lye heavy, and goe slowly away. *What shall be done to thee,*

Mat. 5. 22.  
enul.

Plum' cas  
iras geram.  
Plaut.

Lib. 1.

PL. 120. 3, 4

*thou false tongue?* saith the Psalmist:  
*even sharp arrowes of the mighty, with*  
*coales of Juniper :* And why of Ju-  
 niper? S. *Ierome* tells us, that of all  
 wood, that keeps fire the longest ;  
 in so much that the coales raked  
 up in ashes, will (as he saith) hold  
 fire for a whole yeare: those there-  
 fore which were formerly turned  
 (*carbones desolatorii*) are now tran-  
 slated justly, *coals of Juniper*. It must  
 be onely a lying, false, slanderous  
 tongue that is a fit subject for coals  
 of Juniper; even the same that is  
 no lesse fit for the fire of hel: what  
 should these Juniper fires doe in  
 Christian hearts, against offending  
 brethren? I find in *Suidas*, certain  
 fishes that are called (*εγκροτολαί*)  
 which carry their coler in their  
 heads: such should Christians be,  
 not

not letting it settle in their hearts, but venting it at their tongues. The charge of the Apostle is, that *we should not let the Sun goe down upon our anger*; much lesse may we let it rise againe: nightly anger is like the Serene in other countryes, unwholsome, if not deadly; but to yeare and day our wrath, is more then brutish, and partakes too much of him that is a man-slayer from the beginning.

And as our anger may not be too long, so not too intense, & vehement, whiles it lasts: it is not for a Christians wrath to be like the Dog-star, which when it rises, scorches the earth, and burnes up the fruits; or like a Comets, that still portends war and death: but rather, like unto one of those gli-

Lib. 1.

Prov. 27. 4

ding starres, that we see in a winters night, which, as it is, blazes not long, and hurts nothing, so ends in a coole, and not unwholsome moisture. Our anger therefore must be tempered with mercy, and charity, otherwise, it is liketo a fire under an empty kettle, which burnes the vessell to no purpose: *Such wrath is cruell, such anger outrageous.* Now, for the moderation of this dangerous passion, it is not for me to prescribe *Athenodorus* his Alphabet, that remedy is so poore, that the very prescription is enough to move anger; rather let me commend that of *Bernards*, Consideration; and that not so much when wee are once provoked, for that is too late; and the assaults of this passion

on

on are too sudden : but as wise Princes are wont in the midst of peace, to provide for warre; so must we in the calmest state of our mindes, prepare against this inward turbulency.

Art thou therefore subject to choler? Look upon that passion with sober eyes; see whether it be any other but a short fit of madness: Look upon the person of a man thus transported, see his eyes red, glaring, sparkling; his cheekes now pale as ashes, then fiery and swolne up as with a poyson; his head and hands shaking, his lips quivering, his mouth foaming, his tongue doubling, his feet constantly shifting, and the whole man (which *Hippocrates* notes as the effect of a most desperate disease)

Lib. 1.

ease) become utterly unlike himselfe: See in another, how well this forme doth become thy selfe; Look upon thy selfe, be sensible of thine owne distemper, thou shalt finde anger justly fetcht from *angor*, vexation: thou shalt finde it (it is *Austins* comparison) like to vinegar, vvhich discolours the vessell it stands in; thou shalt finde thou canst not take up a coale to throw at another, but thou shalt burne thy owne fingers; thou shalt finde that, while thou stingest others, thou shalt make a drone of thy selfe; and that of *Solomon* shall bee verified of thee, *Anger resteth in the bosome of fooles.*

Eccles. 7. 9.

Jam. 1. 20.

Look to the effects of it, thou shalt finde it utterly disables thee from good; *The wrath of man doeth not*



not work the righteousness of God, as St. James: Thou shalt finde it exposes thee to all mischief; for he that hath no rule over his owne spirit, is like a City that is broken downe, and without walls, saith Solomon. What enemy may not rush into such a City at pleasure? Just such advantage doth thine anger give to thy spirituall enemies; and therefore St. Paul, when he charges us not to suffer the Sun to goe downe upon our anger; addes, Give no place to the Divell; as if this continuing passion did open the gates of the heart, for Satans entrance and free possession.

Thou shalt finde this the great make-bate of the world, the beginner of all quarrells; For as the churning of the milke bringeth forth butter,

Sec. 15.

Prov. 25.  
28.

Eph. 5. 26.

Pr. 30. 33.

Lib. 1.

*butter, and the wringing of the nose bringeth forth blood, so the forcing of wrath bringeth forth strife, saith wise Solomon. Wrath then brings forth quarrels, and quarrels bloodshed, manslaughter, murders: What is it that hath so drowned Christendome in blood, but the anger of discordant Princes? what but this is guilty of so many brutish duells, so many bloody massacres? And where thine anger shall stay when it is once broke loose, it is not in thy power to determine; I am sure if it staies not the sooner, it ends in a curse. Cursed bee their anger for it was fierce, and their wrath for it was cruell.*

Gen. 49. 7.

Look but upon the the temper of well governed Heathens, and  
be

be ashamed to heare an *Archtyas* say to his Bayly, *I had punisht thee if I had not been angry*; or that Philosopher say to *Xenocrates*, *whip this boy, for I am angry*: or to see a greater Philosopher then hee, who when he had discoursed against anger, and shewed how unfit the passion is for a wise man; one of his auditors purposely spit in his face, from whom he received no other answer, but this, *I am not angry, but I doubt whether I should not be so*: or to see a *Pisistratus* not more troubled with rayling words of an adversary, then if an hood-winkt man had reeled upon him heedlessly in his way: or to heare a *Socrates* professe himselfe no more affected with the scolding of his *Xantippe*,  
then

Lib. I.

then with the creaking of a Cart wheel; and when he was uncivilly washed from her chamber, to say only, *After such thunder, I look for raine*: or to heare a *Cato* say, that he could and did pardon all offenders but himselfe: and when *Lentulus* spat in his face, to heare no other language fall from him, then, *I will now say those men are deceived, that deny Lentulus to have a mouth*: or to heare a *Cleanthes*, when one called him asse, to say only, he should be then fit to carry *Zeno's* budget: or to see a *Crates*, when *Nicodromus* struck him with his fist, onely to put a board before his forehead with a jeering inscription. It were easie to weary a reader with instances of this kind: And shall meer Pa-

gans

gans that were without God in the world, have such rule over their passions, and shall a Christian, who professeth a more divine philosophie, and whose first lesson is to deny himself, & to mortifie all evil and corrupt affections, give the reyns to the wild and unruly eruptions of his rage? how shall these heathens in profession, justly condemn us professed Christians, who are in practice heathenish?

Lastly, look but upon the termes wherein thou standest with God; how grievously dost thou provoke him every day to his face? one of thy offences against that infinite Majesty, is more then thou canst be capable to receive from all thine enemies upon earth: yet,  
how

Lib. I.

how silently doth he passe over all thy hainous affronts, and bids his sun to shine, and his raine to fall, as well upon thy ground, as the holiest owners? how graciously doth he still invite thee to repentance? how sweetly doth he labour to win thee with new mercies? and dost thou call thy self the son of that Father, whom thou wilt not imitate? Dost thou pray daily to him to forgive thee, as thou forgivest others, whiles thou resolvest to forgive none, whom thou canst plague with revenge? Look upon thy deare Redeemer, and heare him, whiles his cruell executioners were rack-  
ing out his hands and feet, and nailing them to the tree of shame and curse, crying, *Father forgive them,*

them, for they know not what they do; and canst thou give thy self out for a disciple to this Saviour, if for every offence of thy brother, thou break forth into raging imprecations, railing speeches, furious actions? Lay all these seriously to thy heart in the midst of thy greatest tranquillity, and have them ready before thine eyes, for the next onset of thy passion; and withall, plie thy God with thy prayers, that hee who moulded thy heart at first, would be pleased to temper it aright; to coole these sinfull inflammations by the power of his grace, that so he may make good in thee that happy word of the Psalmist; Surely, the wrath of man shall praise thee; the remainder of wrath shalt thou restraine. Amen.

Pl. 76. 10.

F I N I S.





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# CHRISTIAN MODERATION.

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The second Booke.

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*Of Moderation in mat-  
ter of Iudgement.*

§. I.

*Of the danger of immoderation in  
matter of Iudgement, and of the  
remedy in generall.*

 Sit would be an hard  
competition betwixt  
intellectuall errors,  
and practicall, whe-  
ther are the more hainous ; so  
would it be no lesse difficult to  
determine, whether modera-  
tion in matter of judgement, or  
\* A a of

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1  
Sect. I

Lib.2.

of practise be more necessary; and whethers neglect be more dangerous; For surely, if the want of moderation in practise doe most distract every man in his owne particular, the want of moderation in judgement distracts the whole world from it selfe; whence it is, that we finde so miserable divisions all the earth over; but especially, so wofull schismes and breaches in the Christian world; wherein we see one Nation is thus divided from another, and each one nation no lesse divided from it selfe. For it cannot be, since every man hath a minde of his owne not lesse different from others, then his face, that all should jump in the same opinion;

*Nota est ut  
dici solet dif-  
ferentia i-  
ter artifices,  
sicut inter  
Theologicos  
doctores.  
Gr. de  
propof. ab  
Ep. h. r. c.  
tucandis.*

nion; neither can it stand with that naturall selfe-love, where with every one is possessed, easily to forsake the childe of his owne brayne, and to preferre another mans conceit to his owne; hereupon, therefore, it comes to passe, that whiles each man is ingaged to that opinion, which either his owne election, or his education hath feoffed him in, new quarrels arise, and controversies are infinitely multiplied; to the great prejudice of Gods truth, and to the lamentable violation of the common peace; would to God we could as well redresse, as bewayle this misery, wherewith Christendome is universally infected; howsoever it shall not

be

\* *Ad* 2

*Dispendio  
litis carere  
non medio.  
cre est lu-  
crum. Amb.  
de Offic.  
l. 2. c. 21.*

Lib.2.

be utterly thanklesse to indeavour it; The remedy must goe in the same pace with the disease; Whereas therefore there are two things which are guilty of this mischiefe, Error in doctrine, and Distemper in affection; the former I must leave to the conviction of those Polemicall discourses, which have beene so learnedly written of the severall points of difference, as, I suppose, no humane wit or industry can give any further addition thereto; Onely I shall touch some such generall symptoms, as are commonly incident into these controversies of religion; My maine drift is to dwell upon the latter; and to labour the reducing of mens hearts

to a wise and *Christian Moderation concerning differences in judgment.*



§. II.

*Luke-warmnessse to be avoyded in Religion.*

**F**Arre be it from us to allow luke-warmnessse in the matters of God; a disposition, which the Almighty professeth so much to hate, that he could rather be content the Angell of the Church of *Laodicea* should be quite cold, then in such a mambling of profession; And indeed, what tem-

Lib. 2.

*Non amat  
qui non Ze-  
lat. Aug.  
contr. Adi-  
mant. c. 13.*

*S. Por.  
prolegom. to  
the African  
hist.  
Gerard. her.  
p. 1558.*

per is so offensive to the stomach as this meane? fit onely for a medicinall potion ( whose end is ejection ) not for nourishment; Those, whose devotion is onely fashionable, shall in vayne hope to be accepted; It is a true word of Saint *Austen*, There is no love where there is no zeale; and what cares God for heartlesse followers, that are led only by example and forme? such there are, that yawne not out of any inward cause, but because they see others gape before them; As they say in the Abassine Churches, if one man neesse, all the rest do, and must follow. Men like unto mosse, which takes still the property of the barke,

it

it growes upon ; if upon the  
Oke, it cooles and bindes, if up-  
on the Pine and Firre, it digests  
and softens ; or like unto the  
Herborists Dodder, which is no  
simple in it selfe, but takes both  
his name , and temper from the  
herbe out of which it arises ;  
if out of Time, it is *Epithimium* :  
if out of the Nettle, it is *Epiur-*  
*tica* ; That great Lawgiver of  
old would have a punishment  
for neuters ; and well are they  
worthy , when the division is  
maine and essentiall ; such men  
are meerely for themselves,  
which have the truth of God in  
respect of persons ; not caring  
so much what is professed as by  
whom ; *Suidas* tels us of *Muso-*  
*nus*, so well reputed of ; that no

\* A a 4

fur-

*Suid. vera-*  
*bo Musonis*  
*us.*

Lib.2. further question was made of any man, if it appeared he was *Musonius* his friend ; too many affect no other worth in themselves, then a dependance upon others, holding it enough that they are the clients of this famous Doctor, of that great Saint: such men like as we have heard of some Apothecaries, which onely by taking the vapor of some drugges in the stamping of it, have beene wrought upon, hold it sufficient for them to have received in, the very ayre, and empty titles of disciples, without respect to the grounds, and substance of the Doctrine.

The rule which the blessed Apostle gave for our settlement  
in



## *Christian Moderation.*

9

Sect. 2

in some cases is wont by a common misconstruction to be so expressed, as if it gave way to a loose indifferency; The vulgar reads it, Let every one abound in his owne sense; as leaving each man to his owne liberty, in those things of middle nature; whereas his words, in their originall, run contrary; Let every one be fully perswaded in his owne minde; requiring a pierophory of assurance, and not allowing an unsettled hesitation in what we doe; and if thus, in matters of the least importance, how much more in the great affaires of Religion? Here it holds well (which is the charge of the Apostle) It is good to be zealously

Rom. 14. 5  
ἐκαστος ἐν  
τῷ ἰδίῳ νοῷ  
πληροφω-  
ρεῖσθαι,

Gal. 4. 18.

Lib. 2.

lously affected in a good thing  
 alwayes. Nothing is more easie  
 to observe, then that, as it uses  
 to be with stufes, that in their  
 first making, they are strongly  
 wrought, afterwards, in pro-  
 cesse of time they grow to  
 be slight, both in matter and  
 work, so it falls out in religious  
 professions; In the first break-  
 ing out of a reformation, there  
 appeares much heate and for-  
 wardnes, which in time abates,  
 and cooleth, so as the profes-  
 sor growes to the temper of our  
*Baldwin*, Archbishop of *Can-*  
*terbury*, whom Pope *Urban* of  
 old, greets in the style of a fer-  
 vent Monkea, warme *Abbot*, a  
 luke warme Bishop, a Key-cold  
 Arch-bishop, or like unto those  
 kites,

*Girald.*  
*Cambrenf.*  
*Isimerat.*

## Christian Moderation.

kites, of whom our writers say, that in their first yeares they dare prey upon greater Foules, afterwards they sieze upon lesser birds, and the third yeere fall upon flies. Whence it is that *Melancthon* could fore-guesse, that the time should come wherein men should bee tainted with this errour, that either religion is a matter of nothing, or that the differences in' religions are meereley verball; Farre bee it from us thus to degenerate from our holy Ancestors, whose zeale made them true Holo-causts to God, and sent up their soules in the smoake of that their acceptable sacrifice, into heaven, that, those truths which they held worthy bleeding for, we

### Sect. 2

*Tbaumen  
turg. nat.  
c. 28.*

*Melanct.  
posit. de  
baptist.  
Christi,  
Metuendum  
est etiam in  
postrema  
mundi etate  
magis hunc  
errorem  
grassaturum  
esse, quod aut  
nihil sint  
religiones,  
aut differant  
tantum vo-  
cabulis &c.*

Lib. 2.

*Spalat.  
part. 3.**Qui divinis  
innutriti  
sunt eloquiis  
&c.*

wce should sleight as not worth  
pleading for. Wee cannot easi-  
ly forgive that wrong which  
our late SPALATENSIS did to  
our fresh bleeding martyrs, whom  
even before by revolt, hee bla-  
med of lavishnesse, as if they  
might well have spared that ex-  
pence of blood; although wee  
may well suppose hee redeemed  
his error by dying, for the  
same truthe, for which they  
fryed alive, as hee dead, Wee  
know what Saint BASILL  
answered to that great man,  
who would have perswaded  
him to let fall his holy quar-  
rell: Those saith hee, that are  
trayned up in the Scriptures,  
will rather dye then abate a syl-  
lable of Divine Truth. It is  
said

Sect. 3

said of VALENTINIAN,  
that when the rude SCYTHI-  
ANS made an incursion into  
the territories of the Romane  
Empire, hee so ore-strayned  
his Lungs, in calling upon his  
troupes, that hee presently dy-  
ed; so yelament must wee bee,  
when any maine thing is in  
Question, neither voyce nor life  
must bee spared, in the caule  
of the Almighty. The glosse  
that is put upon the act of  
*Innocent*, the 4. in the Councell  
of LYONS, who graced the  
Dignity of Cardinall-Shippe  
with a redde Hatte, is that it  
was done with an intention (as  
MARTINVS POLONVS  
construes it) to signify they  
should bee ready to shed their  
blood

*Suid. v.  
Asia.*

*Bin. in vita  
Innocentii.*

Lib. 2.

Pfal. 69. 9.  
Io. 3. 17.

blood for Christ, and his Gospel, might well fitte every Christian, perhaps somewhat better, then those delicate mates of Princes; whom should wee imitate, but him, whose name wee beare, who fulfilled that of the Psalmist his type, The zeale of thine house hath even eaten me up?



§. III.

*Zeale required in the matters of  
GOD; but to bee tempered with  
discretion and charity.*

**W**E must bee zealous,  
we must not bee fu-  
rious: It is in matter  
of religion, as with  
the tending of a still, if we put  
in too much fire, it burnes; if  
too little, it workes not; a mid-  
dle temper must bee kept, an  
heat there must bee, but a mo-  
derate one; we may not be in  
our profession, like a drowzy  
Iudge upon a Grecian Bench,  
who

Lib. 2.

Suid. v.

καὶ τὸ 7<sup>ον</sup>Theodor. l. 3  
cap. 15.Concil. E-  
liber. c. 60.

who is fayne to bite upon beanes, to keepe himselfe from sleeping; neither may we bee like that Grecian player, who acted mad *Ajax*, upon the stage; but wee must bee soberly fervent, and discreetly active; S. *Pauls* spirit was stirred within him, at *Athens*, to see the Idol-altars amongst those learned Philosophers; & it breaks out of his mouth, in a grave reproofe; I doe not see him put his hand furiously to demolish them, and if a *Iuventius* and *Maximinian* in the heat of zeale, shall rayle on wicked *Iulian* at a feast, hee justly casts their death not upon their religion, but their petulancy: It was a wel-made decree in the Councell of *Eliberis*, that if any man did take upon him



him to breake downe the idols of the heathen, and were slaine in the place, hee should not be reckoned amongst the Martyrs. There must be then, two moderators of our zeale; Discretion, and charity, without either, and both of which, it is no other then a wilde distemper; and, with them, it is no lesse then the very life blood of a Christian, or the spirits of that blood; From the common acts of both these, joyned together, shall result these following maximes, as so many usefull rules of our Christian moderation.

\* B b

Rules

**SECT. 3**

*Miles q. praesidiarius  
Rom. (selem  
quam Aegyptii  
colebant.  
ut Deum interfecit hinc  
tantus exortus  
tumultus ut 7000  
militum  
Praesidiariorum  
trucidati sint.  
Melanct.  
Postill.  
Fer. 2. post  
advent. ex  
Diodoro Sic.*

Lib.2.



## §. IIII.

## Rules for Moderation in Judgment.

The first  
rule.  
To distin-  
guish of  
persons.

*Aug. de  
utilitate  
cred. c. 1.*

**T**He first is, that wee must necessarily distinguish betwixt persons that are guilty of errors; for, as Saint *Austen* well, it is one thing to be an heretick, another thing to be misled by an heretick; and, I may well adde, (according to our construction) it is one thing to be an hereticke, another thing to be an *Heresiarch*: these three degrees there are, even in the most dangerous

rous

rous errors of doctrine. There is a broacher, and deviser of that wicked opinion; There are abettors and maintainers of it once broached; There are followers of it so abetted; and all these, as they are in severall degrees of mischief, so they must all undergoe an answerable, whether aggravation, or mitigation of our censure; Those, who by false teachers are betrayed into that error, wherein now, either by breeding, or by misinformation they are settled, are worthy of as much pitty, as dislike. Those, who out of stiffenesse of resolution, and stomach of side-taking, shall uphold, and diffuse a knowne error, are worthy of hatred and punishment; But those, who out of am-

\* B b 2

bition.

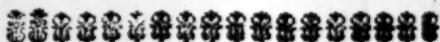
Lib.2.

bition, or other sinister respects, shall invent, and devise pernicious doctrines, and thereby pervert others, for their owne advantages, are worthy of a *Maranatha*; and the lowest hell; we doe easily observe it thus, in all reall offences of an high nature; *Absalom* contrives the conspiracy against his father; the Captaines second, and abet it; the common-people follow both of them in acting it; he should be an ill judge of men and actions; who should but equally condemne the author of the treason, and those, that follow *Absalom* with an honest and simple heart; neither is it otherwise in the practise of all those Princes, who would hold up the reputation of mercy and justice; whiles

whiles the heads of a sedition are hang'd up, the multitude is dismissed with a generall pardon: And, if in all good and commendable things, the first inventor of them is held worthy of a statue, or record, when as the following practisers are forgotten, why should there not be the like difference in evill? Those poore soules therefore, who doe zealously walke in a wrong way, wherein they are set by ill guides, may not be put into the same rank with their wicked mis-leaders: As we have reason to hope God will be mercifull to the well-meant errors of those silly ones, so must we enlarge the bowels of our compassion to their miscarriage; whiles in the meane time, we may well

Lib.2.

pray with the Psalmist, that God would not be mercifull to those that offend of malicious wickedness.



§. V.

*The second Rule for Moderation,*

To distinguish  
of  
truthes &  
errors.



Secondly, wee must distinguish betweene truthes necessary, and truthes additionall or accessory, truthes essentiall, and accidentall truthes, truthes fundamentall, and truthes superedified; and in them truthes weighty and important, and truthes slight and meerely scholasticall; for these are worthy of a farre-different consideration;

deration ; Those truthe which are of the foundation, and essence of religion are necessarily to be knowne, beleevd, imbraced of all men, and the obstinate opposers of them are worthy of our carefull avoydance, and hardest censure: *Truthe important (though not fundamentall ) are worthy of our serious disquisition and knowledge.* All other truthe are commendable, and may be of good use in their kinds and places, but so, as that hee who is either ignorant of them, or otherwise minded, concerning them, hath his owne freedome, and must not, ( so he trouble not the common peace ) forsake our charitable opinion. We see it is thus in the body ; there are some vitall parts ;

Lib.2.

a wound received in them, is no lesse then mortall, there are other which, though usefull and serviceable, and such as make up the integrity of the body; yet such as wherein the mayne force of life doth not consist; these cannot be hurt without payne, but may be hurt without much perill; there are yet besides these, certaine appendances to the outward fabrick of the body, which serve both for decency and convenience; the losse whereof may be with lesse danger, but not with lesse smart then of some limme; to teare off the hayre, or to beat out a tooth is farre from manslaughter, yet an act of violence; and a breach of peace: it is no otherwise in the body of religion;

a



## Christian Moderation.

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a limme may be maymed, or a joynt displaced, yet the heart whole, some appendance may be violated, and yet the body whole; It is a true word that of *Columbanus* of old, that necessary truthes are but few: Not many stones need to make up the foundation of Christian faith, twelve will serve; whereas many quarreis, perhaps may be laid in the superstructure. There are some things (saith *Gerson*) which are *De necessitate fidei*; whereof wee may not doubt, other things are *De pietate, vel devotione fidei*, wherein there is more scope of belcefe; that which he speaks of historical verities, is no lesse true in doctrinall; I know no booke so necessary for these times, as that *De paucitate*

Sect. 5

*Columban.*

c. 5.

*Pauca sunt  
necessaria  
vera.*

Lib. 2.

Doctrina  
Christi quæ  
prius nescie-  
bat λόγον κα-  
τα-  
χέναι caput  
a Philosophiæ  
præsidio  
pendere, hic  
erat primus,  
&c.  
Eras præfat.  
ad epistolam Hi-  
larum.

*paucitate credendorum* ; nor any one Article of our beleefe more needfull, then that we need not beleefe more then the Apostles ; Other points may be the care of Schollers , need not be of Christians. It was the observation of wise and learned *Erasmus* , which hath runne oftentimes in my thoughts ; *The Doctrine of the Church* , saith he , which at the first was free from quarrels , began to depend upon the aydes , and defences of *Philosophy* ; this was the first degree of the Churches declination, to the worse, wealth began to come upon her , and power grew with it ; the authority of Emperours , taking upon them to intermeddle in the affaires of religion , did not much helpe to further the sincerity of the faith ;

At

At last, it came to sophisticall contentions; thousands of new Articles brake forth; From thence it grew to terrors and threats; and since to blowes; Lo, the miserable degrees of the Churches disturbance; we have almost lost religion and peace in the multiplicity of opinions; It is worth observing, by what degrees it pleased God to communicate to us men, his will and our duty; At the first, we heare of no charge given to our first parents, but of refrayning from the tree of knowledge: Afterwards, ( as the Iewish Doctōrs teach ) there were fixe only precepts imposed on *Adam*, and his seed; The first, against Idolatry, that hee should worship no other Gods: The second, of his veneration of the only

Lib.2.

Gen.9.4.

only true God : The third against blood-shed : The fourth against wild and incestuous lusts : The fifth , against stealth : The sixth, concerning due administration of Justice. After these , one yet more was added to *Noah* , and his sonnes of not eating flesh alive , *viz.* in the blood of it ; yet after this , one more was given to *Abraham* , concerning Circumcision ; At last the complete Law is given , in Ten words , to *Moses* in *Horeb* ; The judicials are for commentaries upon those morall statutes :

With these Gods people contented themselves ; till traditions began to be obtruded upon them, by presumptuous teachers ; these, our Saviour cries downe, as intoler-

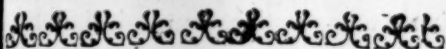
tolerable, insolent depravations of the Law; The *Messiah* is come: with how few charges doth hee load his people? That they should beleeve, repent, deny themselves, constantly professe him, search the Scriptures; follow peace, love one another, and Communicate in his remembrance. And his Apostles with only, Go, teach and baptize; and strive who shall serve best. After his glorious Ascension into heaven, the Apostles assembled in their Councell at Hierusalem, lay no other new weight upon the Gentile-Converts, but to abstaine from pollutions of Idols, from fornication, things strangled, and blood; When the Church was well enlarged, and settled, what did the foure

Lib. 2.

*Nunquam  
audivimus  
Petrinos  
aut Paulinos  
aut Bartho-  
lomeanos,  
&c. sed ab  
initio una  
prædicatio  
Apostolorum.  
Epiph. l. 1.*

four General Councils offer to the world, but the condemnation of those four heresies, which then infested the Church. Time and busie heads drew on these varieties of conclusions, and deductions, which have bred this grievous danger, and vexation to Gods people; in so much, as, it is now come to that passe, that as he said of old, it is better to live in a Common-wealth where nothing is lawfull, then where every thing; so, it may no lesse justly be said, that it is safer to live where is no faith professed, then where every thing is made matter of faith; The remedy must be, that our judgements revert to that first simplicity of the Gospell, from which, the busie and quarrelsome

some spirits of men have drawne  
us; and that wee fixe and rest  
there.



*§. VI:*

*The third rule of Moderation, viz.  
The avoydance of curiosity.*

**T**O which end it shall  
be requisite, thirdly,  
to avoyd curiosity in  
the search, or deter-  
mination of immateriall, and su-  
perfluous truthes. I know not  
whether the minde of man be  
more unsatiable in the desire of  
knowledge, or more unwearable  
in the pursuit of it; which we are  
all apt to affect upon severall  
grounds

Lib. 2.

*Bern. Serm.  
in Cant. 36.*

grounds; for, as *Bernard* well, some would know that they might be knowne, this is vanity; others, that they might sell their knowledge, this is basenesse; some, that they may edifie others, this is Charity; some that they may be edified, this is wisdom; and some, lastly, would know only that they may know, this is fond curiosity; a vicious disposition of the soule, which doth not more shew it selfe in the end, then in the object of our knowledge; for surely, to seek after the knowledge of those things, which are necessary or usefull, can be no other then praise-worthy; There are (saith *Saint Austen*) two kinds of persons very commendable in religion: the former

*Aug. de utilitat. Cred.  
c. 11.*



## Christian Moderation.

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Sect. 6

former, those who have found the truth, the latter, those who do studiously inquire for it: It is most true of those truths which are important, and essential; but to spend our selves in the search of those truths, which are either unrevealed, or unprofitable, it is no other then a labour ill lost; yet alas, these are they which commonly take up the thoughts of men; How busily have some disputed whether *Adam* if hee had continued in his innocence, should have slept, or no; or whether hee would have needed that repose? Others, whether if *Adam* in his innocency had known his wife, after she was conceived of child, he had in this sinned; or no: Others, if he had be-

\* C c      gotten

*Nesciunt necessaria, quia superflua didicerunt.*  
*E Senec.*  
*Gars de neglig. Prælatorum.*

*Alens. Tom.*  
*2. q. 86. m.*  
*3.*

*Ibid. q. 88.*

*Ibid. q. 89.*

Lib. 2.

*Ibid.* q. 89.*Ibid.* memb.

11.

*Amos. de*  
*resist. gra-*  
*tia. c. 8.**Melanct.*  
*Apolog. ad*  
*vers. Paris.*  
*Sophist.**Suid. v.*  
*Matreas.*

gotten children in the state of innocence, whether they should immediatly upon their birth, have had the use of their limmes, and members, for their present provision, as other creatures have? Others; whether in that first estate there should have been more males or females, borne? Others what space there was betwixt the Creation of Angels and man, and their fall? Thus a *Peter Lombard* is devising a distinction betwixt *modo quodam*, and *quodam modo*; and a *Io: Maior* disputed whether a man may *equitare sine equo*; and *Matreas* (as *Suidas* hath it) in a Poeme that he frames of *Aristotles* doubts; makes this one, How the Sunne should in his setting go downe into the Ocean, and

*Christian Moderation.*

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Sect. 6

and not swim. Thus an over-  
leasured Italian hath made a long  
discourse; how a man may walke  
all day through the streets of  
*Rome* in the shade : Thus, a Li-  
centiate of *Paris* takes upon him  
to defend, That there is something  
God really, which is not formal-  
ly God ; Another, that there  
are other priorities and posterio-  
rities in the divine Persons, be-  
sides those of their origination ;  
Another, that the divine Persons  
are distinguished *per absoluta* : An-  
other, as our *Bradwardine* and  
*Jo. Maior* and *Vasquez*, that  
God is *in vacuo* : And, in our  
dayes, *Hurtado de Mendoza*, a  
Spaniard, straines his wit to prove  
the possibility of an infinity of  
magnitude ; and what subtile

Gers. Epist.  
ad quendam  
fratrem mi-  
norem.  
Quis non  
horreat pro-  
fanas nocē-  
tates & ver-  
borum &  
(ensuum?  
Bern. Epist.  
150.

λαπιδι-  
ζουσιν ἡ δὲ Ζη-  
ταῖς, καὶ ἐπὶ  
καπνῷ σβ-  
βουσι ζεῖν,  
ut de nuga-  
lore Her-  
mippus.

\*Cc2

dis-

Lib. 2.

D. Twiss. de  
Scientia  
media,  
&c.

disquisitions, and long volumes are spent upon a certaine middle knowledge in God, betweene his knowledge of simple intelligence, (which is of what may be or is fit to be) and that of vision (which is his knowledge of what shall be) Betwixt which two some have placed a third, a mid-knowledge of future-conditionate-Contingents. And lastly, what a world of worke is on foot, betwixt the *Scotists* on the one side, and the *Thomists* and *Dominicans* on the other, concerning Gods foreknowledge of Evill; and concerning the reall existence of future things in eternity, and other the like subtleties. Good Lord! where will the minde of man take up? how restlesse, how bound.

## Christian Moderation.

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Se. Ct. 6

boundlesse, are the braynes of curious men? and especially in this last age; for, surely, it is a true word of *Gerson*, *Mundus senescens patitur phantasias*; the world now in his old age is tull of fancies; It is with it, as it is with u; the sleepe of the aged must needs be so much fuller of imaginations, as they have lived to see more objects to furnish them; justly may wee take up that complaint of *Alvarez Pelagius*: He is nobody for knowledge now a dayes that devises not some novelty: *Festus* slandered Saint *Paul*, when he said, too much learning had made him mad: certainly, it is no sleaunder to say of too many, that too much learning (as it is used) hath made them

\* C c 3      foolish,

*Gers. contra  
superstitiosos.  
q. 18. c. 1.*

*Non est  
sciens bodie  
qui novitates  
non invenit.  
De plant.  
Ecc. l. 2.*

Lib.2.

ὁ Χρῆσις  
εἰδώς, ὅτι  
πολλὰ εἰ-  
δώς, σοφός.

*Præstat pro-  
bā ignora-  
tione detin-  
eri quam  
falsa opinio-  
ne manci-  
pi.*

*Chrysost. in  
Matth. 24.  
Hom. 76.*

*Experto cre-  
de, aliquid  
amplius in-  
venies, in  
sylvis quàm  
in Libris.*

*Bern. Epist.  
Hearico  
Murdach.  
Epist. 106.*

foolish and wanton in their speculations; there cannot be a truer sentence then that of the Grecians (ὁ Χρῆσις εἰδώς) Wildome consists not in the knowledge of many things, but of things profitable; Our fore-fathers, as they came short of us in knowledge, so they went beyond us in piety, and peace; The Iewish Doctors say of Father *Abraham*, that hee had no master but his owne reynes; those (holy *David* said) were his teachers also; and devout *Bernard* tells his friend *Murdach*, with an *Experto crede*, that he shall find more in the woods, then in his bookes; the trees and stones (saith he) shall teach thee that, which thou canst not heare from thy masters, thinkst thou not, thou

thou maist suck honie from the rock, and oyle out of the hardest stone? Marvelous is the improvement both of the meanes and measure of knowledge, in these last dayes, in comparison of the former; Of old (saith *Erasmus*) there were no schooles of Divinity, and *Augustine* was held an invincible Logician, for that he had read *Aristotles* Categories; At last, Divinity came to the height, if not beyond it; the sacred Scriptures, with the ancient authors, were layd aside, &c. The time was, when Synodes were faine to enact, that none should be promoted to Ecclesiasticall Benefices, but those which could competently read, and sing; Nor to Canon-ships in Cathedrals but

*Erasm. Epist.*  
l. 22.

*Ioan. Episc.*

*Concil.*  
*Raven.*

Lib. 2.

*Concil. Sabr-  
nen. in Hisp.  
1322.*

*Alured præ-  
fat ad ver-  
sum a se lib.  
Pastor. Greg.  
D. Henr.  
Spelman  
Volum. 1.  
Synod. Brit.*

those which could read, sing, and competently construe; Not to holy Orders, but those that could *Literaliter loqui*. The world is well mended with us, since our King Alured translated *Gregories Pastoral*, out of Latin, into Saxon; that it might be understood of the Bishops, and Priests; and in his Preface to it, Writes thus: Knowledge was so utterly lost from among the English Nation, that there were very few on this side of *Humber*, that could so much, as understand their owne common prayers, in the English tongue; or translate any writing out of Latin into English; surely there were so few, that I do not remember one on the South-part of



*Anno C.  
7co. D.  
Henr. Spelm.  
Conc. Brit.*

*Episcopus  
ignorans  
Gramma-  
ticam depo-  
natur.*

of Thames, when I began to  
raigne. Thus *Alured*: Before  
whose time, *Winbredus* King of  
*Kent* was faine to subscribe his  
Characters, with a Crosse, pro-  
fessing to doe it *pro ignorantia lite-  
rarum*; And the chetule was, A  
Bishop that is ignorant of his  
Grammar is to be depoted. Now  
(blessed be God) knowledge  
abounds every where. The  
Presse hath help to distribute it all  
the world over; which whiles  
it was only transmitted by the  
labour of a single penne, must  
needs be more sparingly impar-  
ted; and as it uses to be in other  
cases) plenty hath bred wantonnes,  
& prodigall expence of w<sup>it</sup>; wher-  
by we are growne to such excessse,  
that it were happy (except men  
had

Lib. 2.

*Gers. Tract.  
de Cant.  
choro.*

*Bern. Serm.  
in cant. 26.*

had more rule of their skill ) that there vvere lesse knowledge in the vworld, and better affecti-  
ons: vve have reason in this regard to envy the safe and quiet simplicity of our fore-fathers, vvho contented themselves vvith the honest plaine-song of that, vvhereof vve affect to run upon infinit descant; It is vvell observed by *Gerson*, that it falls out oftentimes, there is more fervour of devotion, where there is lesse naturall knowledge; whence we finde great praise of sanctity given to some eminent persons, who came short even of ordinary skill: *Bernard* saith of his devout brother *Gerard*, that he had no learning at all; but that he had a cleare understanding, and an  
illu-

illuminated spirit : and *Sozomen*, when hee speakes of *Antony* the Hermite, says, he neither had any skill in learning, neither did greatly esteeme it ; but cared only to have a pure and holy minde , as that which was more ancient , and more worthy then any learning in the world ; And *Paul* the simple, a man famous both for sanctimony, and miracles , had so little knowledge , as that ( which I have stood amazed to read ) hee askt whether the Prophets were before Christ, and his Apostles , or after : The truth is, religion ( as the Chancelor of *Paris* well ) is not a schoole of Learning, but a discipline of living, and he is much more acceptable to God , that hath so much know-

*Sozom. l. 1.  
c. 13.*

*Gerf. TraH.  
8. super  
Magnif.*

Lib. 2.

*Sed multos  
video studiosos,  
paucos religiosos:  
amant lectionem,  
non religionem;  
imo amore  
lectionis in  
odium incidunt  
religionis.*

Hugo. l. 2.

Miscel. c.

52.

knowledge as doth inable him to worship and serve that Divine Majesty devoutly, and to live holily, then he who with *Berengarius* could dispute of *Omne scibile*; or, with *Salomon*, could discourse of all things from the moose on the wall, to the highest Cedar; *Gregory* said truly, nothing can be offered to God more rich and precious then a good will: and *Phocions* law is magnified for a divine one; Let vertue and goodnesse take place, and let all other things passe for trifles.

That therefore which was wont to be said of *Pythagoras*, that hee reduced the speculative Philosophy to use, and, that which was said of the Cynicks, that without regard of Logicke,  
- and

## Christian Moderation.

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and naturall Philosophy, they were all for Morality; I could be apt to wish in our divine Philosophy; It were happy for the Church of God, if laying aside all curious disquisitions of impertinent truthes, we would apply our selves wholly to the knowledge and maintenance of those only points, which are necessary to salvation; and to the zealous practise of those things which we assuredly know; Leaving the rest to those Schoole-divines, who have both faculty, and leasure to discusse them.

### Sect. 6

*Tempore veteris Ecclesie Romanae, populus non cursabat ad videndum illud quod Sacerdos ostendit, sed prostratis humi corporibus, animis in caelum erectis, gratias agebant Christo redemptori, qui nos suo sanguine lavit, sua morte redemit, &c. Eras. de Amabilitate concordiae Eccles. Basil. 1596.*

The



## §. VII.

*The fourth rule of Moderation ; to rest in those fundamentall truths which are revealed clearely in the Scriptures.*

**N**OW that we be not left upon uncertainties in this quest of saving truth, it will be requisite for us to know, and resolve, fourthly, that all these fundamentall verities, necessary to salvation, are clearely layd before us, in the sacred monuments of divine Scriptures : in them is the full, and easie direction of a Christians both beleefe, and practice ;

## *Christian Moderation.*

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**SeCt. 7**

*Vid. libr.  
Ordinat.*

practice ; It is the question appointed by our Church to be proposed to every Candidate of holy Orders, whether he beleeve this truth ; and his ingagement thereupon punctually followes ; and if here be enough to make the man of God perfect, much more an ordinary Christian ; There are indeed unfadomable depths in that Ocean, wherein we shall vainly hope to pitch our anchor ; but all necessary truthes need not much line : In those things which are clearely layd downe in Scripture, (saith Saint *Austen*) are found all those points which containe faith, and rules of living, *viz.* Hope and Charity ; And need we care for more then these? Let me beleeve well, & live well, let who list  
take

*Aug. de  
doctr. Christ.  
l. 2. c. 9.*

Lib. 2.

Plur. cu-  
stomes of  
Laced.

Gal. 1, 8.

take thought for more: what a madnesse were it to forsake the living waters, and to dig for our selves Cisternes that will hold no water? what a disease in our appetite, when wee have wholesome provision laid before us, to nauseate all good dishes, and to long for mushrooms, whereof some are venemous, all unwholesome? It was the Iustice of *Lacedemon*, that when *Terpander* the Musitian added one string more to his Harpe then ordinary, banished him the Citty; The great Doctor of the Gentiles could say; If wee or an Angell from heaven preach any other Gospell to you, let him be accursed; hee doth not say a contrary Gospell, but another; such as that *Evangelium eternum* of



of the Friers, such as that Symbole of the twelve new Articles, in *Pius* his profession ; It had some colour that *Tannerus* the Jesuite held in the publique disputation with *Hunnius* ; who stoutly defended it to be a matter of faith that *Tobye* had a Dog ; because it rested upon the authority of that, which hee supposed Canonically scripture , the indubitate truth whereof, is the first principle of Christianity ; how ever some particular clauses , in themselves considered, may carry, no such weight ; but to obtrude a necessity of new and traditionall truths, besides those which God hath revealed , what is it but to make ourselves more wise and carefull then our Maker ? Wo be to

*Vide velat.  
Colloq. Chiamier.*

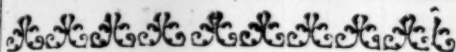
\* *D d* those

Lib.2.

*Eras. Epist.  
Colleg. Sor-  
bon.*

those men, on whose heads lyes  
so much innocent blood of Or-  
thodox Christians, which hath  
beene shed for those causes,  
which God never owned; Wo  
be to those Anathemae which  
are spent upon true-beleeving  
soules: such as can say in sincer-  
ity of heart and clearenesse of  
judgement with *Erasmus*, Either  
acquit me with the Apostle, or  
condemne the Apostle with me.

The



§. VIII:

*The fifth rule of moderation, To be remisse and facile in unimporting verities, both in our opinion and censure.*



Now, as we cannot be too stiffe and zealous for the maintenance of those truths, which are necessary and pure *De fide*, as *Gerson* stiles them; so fitly, it is required to *Christian Moderation*, that in all collaterall, and unimportant verities, wee should be remisse, and easie both in our opinion, and censure; Not too peremptorily resolving, not too eagerly pressing, not too sharply judging: In maine matters it is

*Gerson declar.  
defect.*

## Lib. 2.

*Gerf. assert.  
10. Pari  
utilius nasci  
scandalum  
permittitur  
quam veri-  
tas desera-  
tur.*

*Eraf. Sena-  
tui Paris.*

*Malui nem-  
pe solus ab  
utriusque  
partis insa-  
nioribus di-  
lacerari  
quam esse  
intus in par-  
te damnata.  
Aug. in Psa.  
16.*

*Eraf. l. 22  
Colleg. Sord.*

good to take up that resolution of Gregory, commended by Ger-son, that it is more profitable to indure a scandall (through breach of peace) then an abandoning of truth; and that honour of Rotterdam, I had rather be torne in peeces by the furious abettors of both sides, then be safe and quiet on the wrong part; but in points of a baser alloy, Saint Austens rule is not more wise then modest; I may thinke one thing, another man may thinke another, I doe neither prescribe to him nor he to me; Learned and wise Erasmus observed well; there are many things which doe no harme, while they are neglected, but when they are once stirred, raise up grievous Tragedies in the world;

## *Christian Moderation.*

52

Scct. 8

world; Even in the poorest matters, what broyles are raised by contradiction? what fearefull blood-sheds hath this Iland yeelded, for but the carrying of a Crosse? what stirs have beene in the whole Christian Church for the difference of an Easter day? what broyles for a few poore harmelesse Ceremonies? As for the Sacramentarian quarrels, Lord, how bitter have they beene, how frequent, how long, in six severall successions of learned conflicts? As if wee Christians meant to imitate those Heathens which dwelt about the Marthes of *Triton*, the *Auses* and *Machlyes*, amongst whom the manner was, when they kept their anniversary feast to the

\* D d 3      honor

*Vide Ali.  
& Mon. &  
Bromiard.  
v. Honor.*

*Io. I. Isterus  
Scaphus de  
diuturnitate  
belli Encha-  
ris.*

*Hoffin. de  
festis  
Aduscia.*

Lib.2.

honour of *Minerva*, that their Virgins divided themselves into troopes, and intertained each other, with stones and clubs; and if any of them received a death's-wound, in the fray, there was straight cry'd downe, as no mayd; In these cales, the very victory is miserable, and such (as *Pirrhus* said of his) as is enough to undoe the Conquerer; As good Physicians then, when they desire to recover their patient, labour to make peace amongst the humours, so must we doe in a sicke Church; and, if we cannot compose them by a discreet moderation; yet, at least, it will be fit to hold off from a passionate side-taking, It is noted by *Suidas*, that *Heber* was not amongst the builders

*Suidas v.  
Hebraei.*

builders of Babels Tower, and therefore his language was not altered; and it is worth observing, that *Corahs* sonnes perished not in the common destruction of their parents, and kinsfolkes; for that they fled from the conspirators, to *Moses*; If we would find favour as *Storkes*, we must not consort with *Cranes*.

Num. 16.  
11.

Now that wee may be capable of this peaceable temper we must be free from these two vices, pride and pertinacy; whereof the one, forestals the heart with an over-weening of our selves, and our opinions; not induring a contradiction; the other obdures it against any meanes, of reformation; resolving to hold the conclusion in spite of

\* D d 4

the

Lib.2.

Prov. 13.  
10.

the premises ; For the first ; only by pride commeth contention, saith wise *Salomon* ; this is it, that makes a man scorne the common tracke ; and lifts him up with the conceite of his owne abilities, and of the validity of his owne grounds ; not without a contemptuous undervaluing of all others ; wee finde it thus in all experience ; for my part, I never met with any ( as worthy Master *Green-ham* hath noted before me ) if but a schismaticall spirit, whom I have not sensibly discerned thus tainted ; take but a separatist, a blew-aporn'd man, that never knew any better schoole then his shop-board ; if he doe not thinke himselfe more truly learned, then the deepest Doctor,



Doctor, and a better interpreter of Scripture, then the greatest Divine, I am no lesse mistaken, then he; hence it is, that they affect a singularity, and keepe aloofe from others, both in practise and opinion; Wherein a proud man is like unto oyle, which will ever swim aloft, and will by no meanes mixe with water; Contrarily, the only disposition that fits the heart for peace, (indeed all other graces) is humility: That cloth which the Fuller would perfectly whiten, yeelds it selfe to be trampled upon; They are low pits, wherein the starres may be seen by day; They are the valleyes, and not the shelving hills that soke in the waters of heaven: The Iewish  
Doctors

Lib. 2.

Pirke Aboth.

Doctors say well, that in a true disciple of *Abraham*, there must be three things; a good eye, a meeke spirit, an humble soule; the first frees him from envy, the second from impatience, and the third from pride; these two last will teach him to acknowledge, and admire other mens better faculties, and to abase his owne, to be ready to submit to clearer reason, and irrefragable authority; and modestly to distrust his owne: It was a word worthily commended in *Potho* a good Bishop neare 500 yeares agoe. Are we more learned, and more devout then the Fathers? or doe wee presume proudly to determine of those things, which their wisdom thought meet to be

*Potho Pruenusium  
Episcopus,  
1150. in  
lib. de statu  
Dom. Dei  
Hospin. de  
Orig. scilicet  
Christi.*

be prætèrmitted ? surely, hee that beares this minde cannot easily erre , cannot erre dangerously : it is possible I confesse to goe too farre, in our relyance upon others judgements ; I cannot like that of *Erasmus*, who professeth to his *Bilibadus*, that hee ascribed so much to the authority of the Church, that if she had thought meet to have allowed the opinion of *Arius*, or *Pelagius*, hee should have assented thereunto ; This is too much servility ; In these manifest and maine truthe, we have no reason to make flesh our arme. If all the world should face me downe, that the Sunne shines not, I would be pardoned to beleeve my eyes : And if all the Philosophers under heaven should

*Eras. Epist. Illustr.*

*Quantum apud alios valeat Ecclesia auctoritas nescio : Certe apud me tantum valet ut cum Arianis & Pelagianis sentire possim, si probasset Ecclesia quod illi docuerunt, Bilibaldo.*

Lib.2.

Laert.

should with *Zeno* defend, that there is no motion, I would with *Diogenes*, confute them by walking; But in all those verities which are disputable, and free for discourse, let me ever be swayed by the sacred authority of that Orthodoxe Church wherein I live.

Pertinacy is the next, which indeed is the onely thing that makes an hereticke; Let the error be haynous, yet if there be not a perverse stiffenesse in the maintenance of it, it amounts not to the crime of heresie: much lesse is it so in case of a relenting schisme; It was a good speech of *Erasmus*: I cannot be an hereticke unlesse I will; and since I neither am, nor will be so,

*Eras. Epist.  
l. 22. Coll.  
Sorb.*

so, I will endeavour to use the matter so, as that I may not be thought to be one. The course is preposterous, and unnaturall, that is taken up by quarrelsome spirits; first, they pitch their conclusion, and then, hunt about for premises to make it good, this method is for men that seeke for victory, not for truth; for men, that seeke not God, but themselves: whereas the well-disposed heart, being first, upon sure grounds, convinced of the truth which it must necessarily hold, cares only in essentiall verities, to guard it selfe against erronious suggestions; and in the rest is ready to yeeld unto' better reason; Hee is not fit to be a gamester,  
that

Lib.2.

*A literato  
quodam &  
experto vi-  
ro accepi  
perniciosa  
esse in omni  
arte vel do-  
ctrina asser-  
tionem au-  
dacem &  
extremam  
Gers. de  
vita, spir.  
anime &c.  
lect. 4. co-  
rol. 11.*

Suidas.

that cannot be equally content to lose and winne ; and in vaine shall hee professe morality, that cannot with *Socrates* let the same face upon all events, whether good, or evill: In all besides necessary truthes, give me the man that can as well yeeld as fight ; in matters of this nature , I cannot like the spirits of those Lacedemonian Dames which gave the shields to their sonnes , with the peremptory condition of ( ἢ ζᾶν , ἢ ἐμὲ ζᾶς ; ) surely , hee is better accepted of God , that in these frayes of indifferency doth peaceably lay downe the Bucklers , then hee , that layes about him with the greatest ostentation of skill, and valour :

In

In things of this kinde, meek-  
nesse may doe God more ser-  
vice then courage; They say  
milke quenches wild-fire bet-  
ter then any other liquor:  
and wee finde in all experience,  
that the pores are better opened  
with a gentle heat, then with  
a violent. The great Apostle  
was content to become all  
things to all, that hee might  
winne some: How was hee all  
to all if hee did not sometimes  
remit of his right to some; He  
that resisteth *Peter*, the Prime  
Apostle, to his face, in the case of a  
perillous temporizing, yet gave  
way to *James*, and the other bre-  
thren, to purifie himselfe, with the  
fourre votaries in the Temple:  
shortly then as he is a wise man  
that

Gal. 2.

Act. 21. 18.  
21. 26. 4

Lib.2.

Non turpe  
est senten-  
tiam muta-  
re, sed in  
malo perse-  
verare fume-  
sum & exi-  
tiosum. Gre  
Naz. orat.  
32.

that knowes when it is time  
to yeeld, so is hee a peaceable  
sonne of the Church, that  
yeelds when hee sees it time,  
and by this meanes provides  
for his owne comfortable dis-  
charge, and the publike  
tranquillity: that can be in  
necessaries truthes an Oake,  
and a Reed in truthes indiffe-  
rent.

---

Remisse-

---





*§. IX.*

*Remissenesse in matter of  
Censure.*

**I**N matters of this nature, whereof wee treat, true moderation requires the peaceable Christian to be not more yeelding in his Opinion, then favourable in his Censures of the contrary-minded: for it is a fearefull violation both of Charitie and justice, to brand an adversarie in matter of slight Opinions, with the odious note of Sect, or Heresie; and no lesse Pre-  
\* *Ec* sumption,

Lib. 2.

*Gerson. de-  
clar. defect.**Gavant.  
Praxis com-  
pena. visit.**Ne temerè  
vibret ful-  
men excom-  
municationis*

sumption, to shut that man out of Heaven, whom God hath enrolled in the Booke of Life. In all other things (sayth the Chancelour of *Paris*) besides those which are meerely matters of Faith, the Church may either deceive, or be deceived, and yet hold Charitie still: And as it is a good rule that is given to Visitors, that they should be sparing in making Decrees, lest the multitude of them should bring them into contempt; so it is a rule no lesse profitable to spirituall Governours, which *Eraſmus* relates out of *Gerson*, that they should not rashly throw about the thunder-bolts of their Censures. We cannot be too severe  
in

## *Christian Moderation.*

67

Sect. 9

*Nil quod  
crudele,utile.  
Offi. 1.3.*

in the maine matters of Religion (though not without that wise *Item* of *Cicero*, that nothing that is cruell can be profitable) the remissenesse wherein may be no other, then an injurious mercie; but in things of slighter condition, we must be wiser then to draw a Sword to kill Flyes; neither is it for us to call for *Scorpions*, where a *Rod* is too much.

It is remarkable, that of *Gallienus*, who when his Wife had complained to him of a Cheater, that had sold Glasse-pearles to her for true, made as if hee would have cast him to the Lions; the Offender looking for those fierce beasts, was onely turn'd loose to a Cock. In some

\* Ec 2

cases,

Lib. 2.

cases, shame and scorne may be a fitter punishment then extreme violence. Wee may not make the Tent too bigge for the Wound, nor the Playster too broad for the Sore.

*Aug. Alipio,  
Epist. 239.*

It was grave counsell that *S. Austin* gave to his *Alipius*, that heed must be taken, lest whiles wee goe about to amend a doubtfull complaint, wee make the breach wider. And that rule was too good for the Author, *Iohn 22.* that in a case uncertaine, wee should rather determine within the bounds, then excede them. Even in plaine convictions, violence must be the last remedie; as in outward bodily extremities (by *Hippocrates* his prescription)

*Iohn 22.  
apud Na-  
var. in  
Man. c. 17.*

tion) *Ignis* and *Ferrum* must be last tryed; for generous spirits (as *Erasmus* well) desire to be taught, abide not to be forced; it is for Tyrants to compell, for Asses to be compelled; and as *Seneca* observes, a good natur'd Horse will be govern'd by the shadow of the Wand, whereas a sullen restie Iade will not be ordered by the Spurre.

*Erasm. Go.  
dejectio.*

*S. Paul* puts it to the choyse of his *Corinthians*; Will ye that I come to you with a Rod, or with the spirit of meekenesse? as loth to use the Rod, unlesse he were constrained by their wilfull disobedience. Much have they therefore to answer for, before the Tribunall of Heaven,

\* Ee 3      who

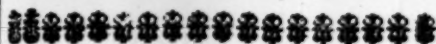
Lib.2.

who are apt to damne Christians better then themselves; sending all the Clyents of the North-welsterne *Grecian, Russian, Armenian*, *Ethiopick* Churches, downe to Hell, without redemption, for varying from them, in those Opinions, which onely themselves have made fundamentall. And herein are wee happy, that wee suffer for our Charitie, rather chusing to incurre the danger of a false Censure from uncharitable men, then to passe a bloudie and presumptuous Censure upon those, who (how faultily soever) professe the deare name of our common Saviour. Let them, if they please, affect the glory of a *Turkish* Iustice, in  
killing

killing two Innocents, rather  
then sparing one Guiltie; let  
us rather chuse to answer for  
Mercie, and sooner take then  
offer an unjust or doubtfull  
Violence.

Se&t. 10

M. Blunts  
observati-  
on in his  
journey to  
the Levant.



§. X.

*The sixth rule of Moderation: Not  
to beleve an opposite, in the state  
of a Tenet, or person.*

**S**Ixtly, to a man of  
Peace, nothing is  
more requisite then  
a charitable distrust,  
*viz.* That wee should not take  
an adversaries word for the state  
of his opposite.

\* Ec 4

They

Lib.2.

ἡμεῖς, ἀπὸ τῆς  
 οὐκ ἐμῆς  
 ἀπὸ τῆς  
 Suid.

They were, amongst the rest, two necessarie charges that *Erasmus* gave to his *Goclenius*, To be sober, and incredulous: For as there is nothing that rayses so deadly hostilitie as Religion, so no Criminations are either so rife, or so haynous, as those which are mutually cast upon the abettors of contrarie opinions: Wee need not goe farre to seeke for lamentable instances; Let a man beleeve *Andrew Iurgivicius*, hee will thinke the Protestants hold no one Article of the Apostles Creed; Let him beleeve *Campion*, hee shall thinke wee hold God to be the Authour of Sinne; That the Mediator betweene God and man (*JESUS*) dyed



dyed the second death ; That all finnes are equall ; and many more of the same Bran. If hee shall beleeeve Cardinall *Bellarmino*, he shall condemne *Eraſmus* as a Patron of *Arrians* ; *Luther* as an enemy to the holy Trinitie, and to the Conſubſtantialitie of the Sonne of God ; *Melancthon* and *Scheckius* , as Fautors of the *Tri-theiſts* ; *Calvin* , as an advocate of *Samoſatenians* ; *Bullinger* of *Arrianisme* , *Beza* of *Nestorianisme* : If hee will beleeeve our Countreyman *Gifford* , hee ſhall thinke *Calvins* doctrine in no thing better , in many things worſe then the *Alcoran* ; If hee will beleeeve *I. Gualterius* , a Ieſuite Divine , hee ſhall thinke never  
any

Lib.2.

any Heresie hath, since the first noyse of the Gospel, arisen in the Church of God, whereof the Reformed part is not guilty; here hee shall suppose to finde *Symon Magus*, falsely pretending the Churches reformation; *Cerintbus* destroying the use and utilitie of Baptisme; *Ebion* impugning the integritie of the blessed Virgin; In beastly licentiousnesse, *Nicholaitans*; In mutilation of Scripture, *Saturnians*; In the vaine jactation of Scripture, *Basilides*; in the contempt of the divine Law, *Carpocrates*; in condemning of fastings, *Gnosticks*; in maintaining the impossibility of keeping the Law, *Ptolomeus*; *Secundian* hereticks, in allowing

lowing uncleannesses; *Marco-*  
*fan* heretickes, in a proud boast  
of perfection; *Montanists* in  
dissolving the bonds of wed-  
locke, and corrupting Bap-  
tisme: what should I blurre  
too much paper, with the  
abridgement of so uncharita-  
ble a discourse; shortly he shall  
beleeve that all our learned Di-  
vines have done nothing, but  
patcht together all those old  
ragges of obsolete Errors,  
which they have raked up out  
of the dunghils of antiently  
damned hereticks; and to make  
up his mouth, shall goe away  
with an opinion of an hundred  
severall foule errors in *John Gal-*  
*vin*; and seventy eight no lesse  
haynous in *Martin Luther*.  
Should

Se&t. 10

*Vide &*  
*Martin. Cro-*  
*merus de*  
*falsa relig.*  
*Luther. l. i.*

Lib. 2.

Should a stranger come now, to take up this Booke, which hee supposes penned by a Christian Divine (and one therefore, which should not dare to lye) how can hee conceive other, then that the Reformed Doctrine is nothing but a Chimericall Monster, composed of divellish Lyes and hellish Heresies? To looke neerer home; what tearmes and imputations some rigid followers of *Luther* have (in imitation of their over-blunt and passionate Master) cast upon their opposers, I doe purposely forbear to specifie, as willing rather to lay my hand upon these scarres, then to blazon the shame of Brethren. Now as it will become

come every man (according to *S. Hierome's* counsell) to be impatient in the suspition of Heresie, if any of the parties accused shall be called forth, and charged with these prodigious Crimes of Opinion, hee is streight readie to flye in the face of the Slanderer, and calls Heaven and Earth to be witnesse of his utter detestation of those Errors, which are maliciously affained to him; and is readie to say as our learned *Whitakers* sayd in the same case to *Campion*; *Nisi omnem, &c.* unlesse thou hadst utterly cast off all, both Religion to God, and Reverence to men, and hadst long since made shipwracke of thy Conscience, and  
hadst

*Whitak. respons. ad  
Campion.*

Lib.2.

*Gers. de  
Præcept. De-  
calogi, c. 8.*

had'st put off even all humani-  
ty it selfe, thou would'st ne-  
ve suffer thy selfe to be guilty  
of such horrible wickednesse, as  
to upbrayd such monstrous  
opinions to us. It is a true word  
of *Gerson*, That in a penny-  
worth of strife there is not an  
halfe-penny-worth of love;  
And we say truly, Ill will never  
say'd well; God forbid that the  
same man should be in the same  
cause, accuser, witnesse, and  
judge; what would become  
of innocence, where malice and  
power should be met? How  
short a cut is that, which the  
spightfull authour of the warre  
of the fifth Gospell takes, to  
convince all gainerayers: *West-  
phalus*, saith he, calls *Calvin*  
hereticke,

hereticke, *Calvin* calls *Westphalus* hereticke, therefore they are both hereticke. *Schlusselfburgius* brands the *Calvines* for Sacramentarian hereticke; the *Calvinists* brand *Schlusselfburgius* for an *Ubiquitarian* hereticke, therefore both are hereticke: And may not any Mahumetan thus refell the whole profession of Christianity? Those that style themselves Catholics, call the Reformed heretics; The Reformed call them heretics; therefore both are hereticke: The Roman Christians brand the Greeke Church with heresie, the Grecians equally centure the Roman, therefore they are all heretics; And cannot wee as easily

Lib.2.

easily pay him againe in his owne Coyne: The *Turkish* Mahumetan calls the *Persian* hereticke, the *Persian* calls the *Turkish* so; therefore both are in their owne Religion, heretics: God forbid, that a man should be ever such, as an enemy would have him seeme to be: Would wee thinke it faire and just, to be so dealt with before the awfull Tribunall of Heaven? Would wee have the Arch-Enemy of Mankind beleevd in all his suggestions against our innocence? Why should wee then admit of this wrong in each other? At a contentious Barre, where wrangling fomentors of quarrels are wont to aggravate all advantages, this  
liberty



liberty (I know not how justly) hath been given; that they commonly frame large bills of complaint, and suggest wrongs that were never done: but for Divines in the causes of God, who pretend to plead for truth, before God and his Angels, to be thus lavish in their Criminations, it is an high violation of Christian charity, and justice. Surely this practice is no more new, then justifiable; should I fetch it so farre as from the times of our blessed Saviour, whose divine perfection could not free him from the imputation of a Conjuror; of a wine-bibber and glutton; of a friend to Publicans and sinners, of an enemy to *Cesar*; should I follow the times, and

ὁ ἀντίτις τῶν  
τῶν ἀλλοτρίων.  
I Cor. 13.

\* F f deduce

Lib.2.

λοιμον.

Act. 24.5.

deduce it to his Proto-martyr, Saint *Stevan*? we shall finde him loaded with the accusation of blasphemy against God and *Moses*, against the Law and the Temple. After him we shall find the chosen vessell, Saint *Paul*, charged by *Tertullus*, for a pestilent fellow, and a mover of sedition; And even among the Christians themselves, what foule charges of libertine doctrine are layd upon them by false teachers; As for the succeeding ages of the Primitive Church, had we either leisure, or will, to swell up our discourse with an abridgement of Ecclesiasticall History, wee might easily weary the Reader with wofull varieties in this kinde: Who knowes not the impossible

impossible crimes that were cast upon the Primitive Christians, of promiscuous lust, of worshipping an Asses head, and such absurd calumniation. Amongst Christians themselves, to let goe all the rest, it is memorable what quarrels there were in the Synode of *Ephesus*, betwixt *Cyrill* Bishop of *Alexandria*, and *Iohn* of *Antioch*: the Churches subject to these eminent Pastors, stuck not to strike each other with mutuall *Anathemases*; *Theodore*t, something unhappily, thrusts his Sickele into the harvest of *Antioch*; against whom ( by the instigation of *Euo*prius ) *Cyrill* bitterly inveighes; *Theodore*t accuses *Cyrill* of *Apollinarisme*: *Cyrill* accuses *Theodore*t of *Nestorianisme*;

Lib.2.

this broyle drew the Easterne world into parts ; so as afterwards when *Theodoret* would have entered into the Synode of *Chalcedon*, the Egyptian Bishops and other reverend Prelates, cryed out, we eject *Cyrill*, if we admit *Theodoret*; The Canons disclaime him, God opposes him. The same violence was againe renewed in the eighth Action ; the Bishops loudly crying out, he is an hereticke, he is a *Nestorian* ; away with the hereticke : but at the last, when the matter was thoroughly scanned, and it was found that the good Bishop had subscribed both to the Orthodoxe Creeds, and to *Leo's* Epistle ; with one unanimous consent they received him in, with this acclamation, *Theodo-*  
ret

ret is worthy of his place in the Church ; Let the Church receive her Orthodoxe Bishop.

It is worthy of immortall memory, that wee finde reported of *Athanasius* : There was a great quarrell betwixt the Easterne, & **W**esterne Churches, about the Persons and subsistences in the Deity; each upbraided other with heresie : The **W**esterne would professe three Persons in the blessed Trinity ; but would not endure to heare of three Subsistences; and were thereupon by the Easterne Churches, censured for suspicion of *Sabellianisme* : Contrarily, the Easterne would yeeld three subsistences, but would not abide three Persons, and were therefore accused by the

\* Ff 3      **W**esterne

Lib. 2.

Western Churches of *Arianisme*: The breach was searefull, till wise and holy *Atbanasius* found a way to let them see they were good friends, and knew not of it. And if we should goe about to instance in particular men, the Catalogue would be endlesse. How *Chrysostome* and *Epiphanius*, *Ierome* and *Ruffinus*, blurr'd each other, all the world knowes: Saint *Austen*, besides all his other wrongs, complains that sixteene Articles were slanderously imposed upon him, by the *Pelagians*, on purpose to draw envy upon the doctrine of divine Prædestination: what foule and grosse opinions were by adversary penes cast upon the *Waldenses*, and *Albigenses*; and  
our

our *Wicklef*, and his followers, is shamefully apparent in too many Histories. And still as Satan is ever himselfe in these last times, (wherein by how much the more Charity freezeth, malice burnes so much the more) how familiar it is, even for Christian adversaries, to speake nothing of each other, but *Icelanders*: *Erasmus* reckons up amongst many false imputations cast upon him by some spightfull Fryers, this for one, that hee had said, All the miracles our Saviour did, upon earth, were done by Magicke; And that (which yet *Bellarmino* seriously charges him withall) he held all warre whatsoever absolutely unlawfull; a slander which himselfe punctually re-

\* Ff 4 futes.

*Siquis a bel-  
lis que jam  
seculis ali-  
quot ob res  
nihil, plus  
quam Ethni-  
cè geruntur,  
deterreat, no-  
tatur à syco-  
phantis qua-  
si sentiat  
cum iis qui  
negant ul-  
lum bellum  
gerendum  
Christianis.  
Eras. l. Epist.  
23.*

Lib. 2.

*Paulo Vole-  
zio.*

futes. How trivially common it is, that *Luther* was the sonne of an Incubus, the Disciple of the Divell, and that hee who had beene his Master, proved his executioner. That *Calvin* was stigmatiz'd for a buggerer; *Beza* (upon occasion of some yong Poems for meere tryall of wit) a profligate lover of his *Andibertus*; and, at last (which hee lived to confute) a revolter from his profession. Did I list to rake in the sinkes of *Staphilus*, *Surius*, *Bolseck*, *Gualterius*; I could both weary, and amaze my Reader with nasty heaps of, as tedious, as false criminations of this kind.

Amongst our owne : How doe the Opposites in the five Belgick



gick Articles , cast inke in each others faces , while the one parr , upbrayds the other with Manicheisme , and Stoicisme , the other them againe with Pelagianisme , and Socinianisme : within our owne territories ; one objects Arianisme perhaps too justly on some hands ) to the opinion of parity ; another ( too wildly ) Antichristianisme , to the only ancient and true government of the Church. Now God forbid , that either Church , or man should be tryed , and judged by his adversary : This were no other then that the arraigned innocent should be sentenced by the executioner. And if in a civill judicature there be required sworne and able Iudges,

Lib.2.

Judges, just Lawes, cleare evidence, select jurors, recorded proceedings; how much more ought this to be expected in those pleas of Religion, which concerne the eternall state of the soule, the safety of the Church, and the glory of our Creator and Redeemer.

It is the rule of the Apostle, that Charity thinkes not evill: if therefore an ingenuous adversary shall out of an inward selfe conviction, acquit his Opposite of an unjust charge, wee have reason to take it for a granted truth; and to make our advantage of it: If then, an *Erasmus* shall say, that it cannot be denyed, that *Luther* hath intimated monitions of divers things, which it were happy  
for

for the Christian world to have reformed, and which, indeed, were not longer to be indured; as he doth to his *Laurinus*: If hee shall say, that many things passe currant in the ancient Fathers, which in *Luther* are condemned as Errors, as in his Epistle to

If hee shall say, that those things which *Luther* urges, if they be moderately handled, come nearer to the vigour of Evangelicall prescriptions, as hee doth to his *Iodocus Iulius*. If a *Ferus*, or *Cassander*; if a *Cusanus*, or *Contarenus*; if a *Caietan* or *Montanus*, or *Cudsepius*, or *Franciscus a Sancta Clara*, or any other temperate adversary, shall set favourable states to our Controversies, and

Lib.2.

and give justly-charitable testimonies to our personall innocences, we have no lesse cause to accept their suffrages, then their partners have to credit them: still waters represent any object in their bottome; clearly; those that are either troubled, or agitated, dimly and imperfectly. But as for matter of crimination, surely, an enemies tongue is no sclander; And if a cruell Inquisitor shall send a Martyr to his stake, ugly dressed, & painted over with Divels; a wise and charitable spectator thinks never the worse of the man, for a forced disguise, but sees in that hereticke a Saint, and in those Divels, beautifull Angels of God; As wee may not beleeve an adversary in reports,

so not in the pretended consequences of opinion.

Sect. ii



§. XI.

*The seventh rule of Moderation,  
Not to judge of an adversaries  
opinion by the inferences pretended  
to follow upon it.*



Eventhly therefore, there cannot be a more usefull rule for our moderation in judgement, then this, That we may not take that for a mans Opinion, which an adversary will lay, doth by necessary inference follow upon it; but only that, which himselfe professes,

Lib.2.

professes to maintaine: It is that which, with worthy and moderate *Bucer*, the learned Bishop of *Sarisbury* hath also intimated in his grave advice concerning the *Lutheran* differences; And the like occurrences in the judgement of the foure learned French Divines, concerning the peace with the *Lutheran* Churches, and meet to be throngly considered. For the force of Consecutions is many times very deceitfull, and such, as may easily betray our discourse. There are indeed such Consequences as are plainely necessary, and those which in their first sight, carry in them no lesse certainty then the principles from which they were immediately derived: Of this nature are they which

which are Reciprocally deduced from their certaine, and intrinsecall causes, to their effects; such as, The Sunne is risen, it is therefore day: He is God, therefore *Omnipotent, Omniscient*. There are others, which may perhaps seeme to us no lesse necessary, as following upon some premisses by an undoubted force of reason; which yet, another thinks hee can by some cleanly distinction, commodiously evade, and yet hold that ground which we layd for that ratiocination; such is that of *Gualterius* the Iesuite: *Theodore Beza* denyes that the body of Christ can be substantially in many places at once; Therefore he denies Gods *Omnipotence*. The Protestant ascribes  
to

Lib. 2.

to God more then a meere permission of evill, therefore hee makes him the Author of sinne. Contrarily, no meane one of ours, inferres a Papist makes Christ a creature, therefore hee is an *Arrian*; Makes *Christ* of meale, therefore not of the blessed Virgin, therefore an *Apollinarist*. Consequences, which the disputant thinks to make good, but the accused, on either part detests. Thus the honest and ingenuous Christian is drawne from a commendable search of necessary truthes, into a wild chase of envious inferences: And now the quarrell is, indeed, fallen off from Divinity, and is removed to the Schooles of Logique, naturall Philosophy, Metaphysicks; and  
not



not hee that hath the most truth must carry it, but he that can bring the most skilfull Sophistry. What is it, that distracts the Reformed Churches of Christendome; but this injurious conceit of inconsequent inferences? The humanity of *Christ*, saith one part, is *omnipresent*, therefore saith the other, no humanity at all, sith this is onely proper to the Deity: The ubiquity of *Christs* humane nature is denyed, saith the other; therefore the personall union is destroyed. Away with these rigid illations, when wee have to doe with brethren; Each holdeth his owne; both disclayme the inferences, and in their sence may. For as learned *Bucer* gravely; It is our part to see not what

\*Gg doth

*Citat. a D.  
Davenant  
Sent. de pace  
procur.*

Lib.2.

doth of it selfe follow, upon any Opinion, but what followes in the conscience of those, who hold that opinion, which wee thinke contrary to a fundamentall Article. Were this rule held, how happy were the Church, how certaine our peace? when we have done our best, there will be errours enow in the Church, wee need not to make them more. This was not the fashion in the plaine dealing world of the first ages of Christianity; No heresie was then seofed upon any man, but upon open and acknowledged conviction; and if he cleared himselfe from the maine crimination, hee was pronounced innocent. Look into the records of times. The  
con-

contagion of *Arrius*, beginning at the obscure Church of *Baucalis*, soone reach't to *Alexandria*, and there instantly infected seaven hundred virgins, twelve Deacons, seaven Priests, and offered to diffuse it selfe into the very Episcopall Throane ; at last by *Miletus* his relation, the Archbishop *Alexander* is made acquainted with the rumor of that heresie ; he presently sends for *Arrius*, and charges him with the crime ; That impudent mouth sticks not to confesse his wicked error, but there openly casts up the poyson of his damnable doctrine before his Governour. The holy Bishop, no lesse openly reproves him ; urges and aggravates the sacrilegious impiety of his opi-

Lib.2.

nion ; And finding him to second his error with contumacies, expels him from his Church, followes him ( as was meet ) with seventy letters of caution to other Churches ; yet still the mischief spreads : The godly Emperour *Constantine* is informed of the danger ; hee calls a Synode ; *Arrius* with his all wicked Pamphlets, is there cryed downe, and condemn'd to banishment. I doe not finde those holy fathers nibbling at consequences, strain'd out of his *Thalia*, or some other of his abominable papers, but charging him with the right-downe positions of heresie ; such as these blasphemies, concerning *Christ* ; Time was, when hee was not ; Hee was made of things that were

## *Christian Moderation.*

101

Sc&.II

were not, *He was not begotten of the Substance of the Father ; In time, not from Eternity ; not true God of God , but created of nothing.* Here were no tricks of inferences , no quirkes of Sophismes , no violent deduction of unyeilded sequels ; the heresie proclaymed it selfe , and was accordingly sentenced. Such were the proceedings with the *Apollinarists* , in the third Councell of *Rome* ; and in the first Generall Councell of *Constantinople* , with the *Macedonians* ; and where not in the cases of heresie ? And if ( for all the rest ) we would see a modell of the old Theologicall simplicity , in the censures of this nature , we need but to cast our eye upon that profession of faith , and Ana-

\*Gg 3      thema-

Lib. 2.

Zin. Conci.

p. 1.

Rom. 3. sub  
Damaso.

thematisme, which Damasus ingeniously wrote to Paulinus, whether Bishop of Thessalonica, as Theodoret would have it, or, as others, of Antioch; wee pronounce Anathema, saith he, to those who doe not with full liberty proclaime the Holy Ghost to be of one power, and substance with the Father, and the Sonne. Wee pronounce Anathema to them who follow the error of Sabellius, saying, That the Father is one and the same person with the Son. Wee pronounce Anathema to Arius, and Eunomius, who with a like impiety, but in a forme of words unlike, affirme the Sonne and the holy Spirit to be creatures. Wee pronounce Anathema to the Macedonians, who coming from the stocke of Arius, have not varied

*varied from his impiety, but from his name. We pronounce Anathema to Photinus, who renuing the heresie of Ebion, confesses our Lord Iesus Christ made only of the Virgin Mary. Wee pronounce Anathema to those, that maintaine two Sonnes, one before all worlds, the other after the assuming of flesh from the Virgin: Thus he. Is there any man here condemned for an heretick, but hee who directly affirms, confesses, maintaines opinions truly damnable? Neither indeed is it just or equall, that a man should, by the malice of an enemy, be made guilty of those crimes, which himselfe abhorres: What I will owne, is mine; what is cast upon me, is my adversaries;*

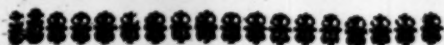
*\*G g 4**And*

Lib. 2.

And if I be by deductions fetch't into such error, the fault is not in my faith, but in my Logick; my braine may erre, my heart doth not. Away then, ye cruell Tortors of *Opinions*, Dilaters of Errours, Delators of your brethren, Incendiaries of the Church, haters of peace, Away with this unjust violence; Let no man beare more then his owne burden; Presse an erring brother (if ye please) in way of Argument, with such odious Consecrations, as may make him weary of his Opinion; but hate to charge him with it as his owne; frame not imaginary monsters of error with whom you may contend: Hee that makes any man worse then hee is, makes



makes himselte worle then  
hee.



S. XII.

*The eighth rule of Moderation,  
To keepe opinions within their  
owne bounds, not imputing  
private mens conceits to whole  
Churches.*



Ightly, it will be re-  
quisite to a peaceable  
moderation, that we  
should give to every  
opinion his owne due extent, not  
casting private mens conceits  
upon publicke Churches, not  
fathering single fancies upon a  
Community; All men cannot  
accord

*Non debet  
plurimorum  
malum ten-  
dere in as-  
sumptionem  
cunctorum.  
Greg. Mor-  
tal. l. 26.  
28.*

Lib. 2.

accord in the same thoughts; there was never - any Church under heaven, in which there was not some *Ahimax*, that would run alone. In all waters, lightly, there are some sorts of fish that love to swim against the streame, there is no reason that the blame of one; or few should be diffused unto all. If a Pope *John the 22* shall maintaine that the soules of the blessed shall sleep till the resurrection; If a *Dominicus a Soto* shall hold, that the whole Christian faith shall be extinguished in the persecutions of Antichrist; shall wee impute these opinions to the See, or Church? If an *Alphonsus a Castro* shall hold hereticks and Apostates, after they are once baptiz'd

tiz'd, to be true members of the Catholick Church; Or a *Catharinus*, or *Vasquez* shall teach the Commandement that forbids worshipping of Images, to be meetely temporary; If a *Durant* shall revive *Pelagianisme*, in denying that there is any need of the divine ayde, either of generall or speciall concourse in humane actions; If a *Richardus Armachanus* shall second the *Novatians*, in teaching that there is no pardon to be obtained by the penitent, for some haynous sinnes; If an *Occham* shall teach that the visible signes are not of the Essence of a Sacrament; Or a *Iohannes Parisiensis*, or *Cornelius a Lapide* ( little differing from the condemned error of *Rupertus Tuitien-*

Lib. 2.

*Tuitiensis* ) shall teach, that the Sacramentall bread is hypostatically assumed by the word. Is there any so unjust Arbitr of things, as to upbrayd these Paradoxes to the *Roman Church*, who professeth their dislike? Thus if a *Knox*, or *Buchanan*, or *Goodman*, shall broach exorbitant and dangerous opinions, concerning the Successions and rights of Kings, and lawlesse power of subjects; Why should this be layd in our dish, more then a *Suarez*, or *Mariana* in theirs? If a *Flaccius Iliricus* shall uphold a singular error concerning Grace, and Originall sinne; If some ill-advised followers of *Zuinglius* shall hold the Sacramentall elements to be onely bare signes, serving mecrely for  
memo-

memory, and representation; If some Divines of ours shall defend the rigid opinions concerning Predestination; If some phantasticall heads shall crye downe all decent Ceremonies, and all set formes of devotion; why should the Church suffer double in those things which it bewayles? Surely, as the Church is a collective body, so it hath a tongue of her owne speaking by the common voyce of her Synodes; in her publicke Confessions, Articles, Constitutions, Catechismes, Liturgies; what she sayes in these, must passe for her owne: but if any single person shall take upon him (unauthorised) to be the mouth of the Church, his insolence is justly censurable; And if  
an

Lib. 2.

an adversary shall charge that private opinion upon the Church, he shall be intolerably injurious: Indeed, as it is the best harmony where no part, or Instrument, is heard alone, but a sweet composition; and equall mixture of all, so is it the best state of the Church, where no dissenting voyce is heard above; or besides his fellowes; but all agree in one common sound of wholesome doctrine. But (such as mans naturall selfe-love is) this is more fit to be expected in a *Platonickall* speculation, then in a true reality of existence: for whiles every man is apt to have a good conceit of his owne deeper insight, and thinkes the prayse, and use of his knowledge lost, unless he im-  
part

part in, it cometh to passe, that  
not contayning themselves within  
their owne privacies, they vent  
their thoughts to the world, and  
hold it a great glory to be the  
Authors of some more then  
common piece of skill; And to say  
truth, the freedom and ease of the  
Presse hath much advanced this  
itching, and disturbing humour  
of men; whiles only the penne  
was imployed, bookes were rare;  
neither was it so easie for a man  
either to know anothers opinion,  
or to diffuse his owne; now, one  
onely day is enough to fill the  
world with a Pamphlet, and sud-  
dainly to scatter whatsoever con-  
ceit, beyond all possibility of re-  
vocation. So much the more  
need there is, for those that sit at  
the

**Lib.2.**

This is  
seasonably  
and happily  
done by  
an Order  
of the  
Starre-  
Chamber  
lately  
made.

the helme, whether of Church, or State, to carry a vigilant eye, and hard hand over these Common tel-tales of the world, and to restrain them ( if it were possible ) that nothing might passe their stampe, which should be prejudiciall to the common peace, or varying from the received judgement of the Church. But if this task be little lesse then impossible, since by this meanes every man may have ten thousand severall tongues at pleasure; how much more happy were it, that the sonnes of the Church could obtaine of themselves so much good nature, & submissive reverence, as to speake none but their mothers tongue? The forme of tongues in the first descent  
of



of the Holy Ghost, was fiery and cloven; and that was the firstest for the state of the first plantation of the Gospell, intimating that fervour, and variety, which was then both given, and requisite: Now, in the enlarged and settled estate of his Evangelicall Church, the same spirit descends, and dwels in tongues, coole and undivided, *Cor unum, via una*, One heart, one way, was the Motto of the Prophet, when he foretels the future coalition of Gods people: And *one mind, one mouth* was the Apostles to his Romanes. Let us walke by the same Rule. Let us mind the same thing; is his charge to his Philippi-

\* H h

ans.

Rom. 15. 6

2 Cor. 13.

11.

Philp. 3. 16.

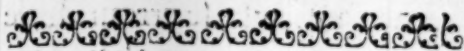
Lib. 2.

ans. But if any wrangler affect to bee singular, and will needes have a minde of his owne, let him stand but for what hee is, let him goe only for a single figure, let him not, by a misprision, take up the place of thousands.

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*The*

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§. XIII.

*The ninth rule of Moderation:*

*The actions and manners of men  
must not regulate our judge-  
ments concerning the cause.*

**N**inthly, neither doth  
it a little conduce  
to Moderation, to  
know, that the facts  
and manners of men may not  
be drawne to the prejudice of  
the cause : for, howsoever it  
commonly holds, that impious  
opinions and loose life goe still  
together ; yet it is no trusting  
to this rule, as if it did not ad-

\* *Hb 2*

mit

*Sententia  
impia, vita  
luxuriosa. 3  
Non bene  
vivit qui  
non recte  
credit. Ca-  
lixtus, Bene-  
dicti, Episc.*

Lib. 2.

Bernard.  
Epist. 193.

Epist. 195.

Epist. 196.

Epiphan.  
haer. 67.

mit of exceptions. There have  
 beene those, whose errours have  
 beene foule, and yet their con-  
 versation faultlesse. I remem-  
 ber what *Bernard* said of *Peter*  
*Abailardus*, that *hee was lohn*  
*without, and Herod within*: And  
 of *Arnoldus* of *Brixia*, *Would God*  
*his doctrine were so sound, as his*  
*life is strict*: And elsewhere;  
*Whose conversation is Honey, his*  
*opinion Poyson; whose bead is a*  
*Doxes, his tayle a Scorpions.* *Epi-*  
*phanus*, when he speaks of the  
 hereticke *Hierax* (an hereticke  
 with a witnesse, who denyed  
 the resurrection of the flesh,  
 which he granted to the soule)  
 could say, He was a man truly  
 admirable for his exercise in  
 pietie, and such an one, as be-  
 sides

sides the governance of his owne, could draw other mens soules to the practise of Godlinesse. And *Augustine* speaking somewhere of *Pelagius* and some others of his Sect (I remember) acknowledgeth, that the carriage of their life was faire, and unblamable : And those that are the bitterest enemies to the *Waldenses*, or poore men of *Lyons*, give great testimonie to the integritie and inoffensivenesse of their conversation.

So on the contrarie, there are many whose Religion is sound, but their life impure. As *Cesar* said of old, *Wee have enow of these Birds at home*. Such, as like *Ants*, follow the track of their

\* *Hb* 3

fel.

Lib.2.

*Bromiard.  
U. Fides.*

fellowes to their common hill-  
locke ; going on those right  
wayes of Opinion, whereinto  
example & education have put  
them, yet stayning their profes-  
sion by leud behaviour. I have  
read, that a rich Iew being askt  
why hee turn'd Christian, laid  
the cause upon the vertue of  
our Faith. And being askt,  
how hee did so well know the  
vertue of such faith ; because  
(said hee) the nation of Christi-  
ans could not possibly hold out  
so long, by vertue of their  
workes, for they are starke  
naught ; therfore it must needs  
be by the power of their Faith.  
Certainly it were woe with  
us, if lives should decide the  
truth of Religion, betwixt us  
and

and unbelievers, betwixt us and our ignorant fore-fathers: These are not therefore fit umpires betwixt Christians competitioning for the truth. The Jew was the founder for religion, yet the *Samaritan* was more charitable, than either the *Levite*, or *Priest*. It were strange, if in the corruptest Church, there were not some conscionable; and no lesse, if in the holiest, there bee not some lawlesse and inordinate; there is no Pomgranate wherein there is not some graines rotten. The sanctity of some few cannot boulder out falsehood in the common beleefe; neyther can the disorder of Orthodox beleevers, disparage that

\* *Hb* 4      found-

*Nullum  
malum Pom-  
anicum in  
quo non al-  
quod gra-  
num sup-  
putre.*

Lib. 2.

*Mat. 7. 17,  
18, 19.**Salmeron. 1.  
prolegom.*

soundnesse of doctrine, which  
 their life belyes. And if our Sa-  
 viour give us this rule for dis-  
 cerning of false Prophets; *By  
 their fruits you shall know them;*  
 doubtlesse, that fruit was in-  
 tended chiefly for their do-  
 ctine; their lives were fayre,  
 their carriage innocent; (for  
 they came in *sheepes cloathing.*)  
 What was that other then ho-  
 nest simplicity? yet their fruits  
 were evill: but withall, as a  
 good and holy life is (as hee  
 said well) a good Commentarie  
 to the sacred Volume of God;  
 so their out-breaking iniquities  
 were a good Commentarie up-  
 on their vicious doctrines; both  
 wayes were their fruits evill.  
 And if meere outward carriage  
 should



should be the sole rule of our tryall, nothing could be more uncertaine then our determination : How many Dunghills have wee seene, which whiles they have beene covered with Snow, could not be discerned from the best Gardens ? How many sowre Crabs, which for beautie have surpassed the best Fruit in our Orchard ? As in matter of reason, experience tells us, that some falsehoods are more probable then some truths ; so is it also in matter of practice ; no face seemes so purely faire as the painted. Truth of Doctrine is the Test whither wee must bring our profession for matter of tryall ; and the sacred Oracles of God  
are

Lib. 2.

are the Test, whereby wee must trie the truth of Doctrine,



## §. XIII.

*The tenth rule of Moderation :  
That wee must draw as neere  
as wee safely may, to Christian  
adversaries, in cases of lesser  
differences.*



I will perhaps seeme a Paradox to some, vvhich I must lay downe for a tenth rule of Moderation, *viz.* That wee must endeavour to draw as neere as wee may to Christian adversaries, in the differences of Religion :

gion: For some men, whose zeale carries them beyond knowledge, are all for extremities, and thinke there can never bee distance enough betwixt themselves and those that oppose them in the controversies of doctrine, or discipline. For the righting of our conceits in this point, we shall need a double distinction; one of the Persons, the other of the limits of our approach, or remotenesse. Of the Persons first; for there are *Hostes*, and there are *Ini-mici*. The former are they, who professe open hostilitie to the whole cause of Christianitie; as *Jewes*, and *Turkes*: The latter are *Adversaries* within the Bosome of the Church; such,

Lib.2.

such as, according with us in the maine essentiall Truths, maintaine stiffe differences in matters of great consequence, both in the judgement and practice of Religion. To the first of these, wee doe justly professe publique and universall defiance; hating all communion with them, save that of civill commerce, which is not unlawfull with the most savage Infidels. And in this name, doe wee deservedly crie downe those favours, which these avowed enemies of Christ receive at *Rome*, even from the hands of him, who pretends to succeed the most fervent Apostle, that once said, *Lord, thou knowest I love thee*: Besides

sides the benefit of a favourable entertainment, wee know the Pope on his Coronation day vouchsafes to receive a Present from their hands ; no lesse then that holy Booke of God, which their cursed impietie prophaneth, and which, in requitall, condemneth their impietie ; whiles those that professe the same Creed more sincerely then himselfe, are rigorously expelled, and cruelly martyr'd. Our stomach doth not so farre exceed our Charitie, but wee can pray for those miscreant *Jewes* : they once for all cursed themselves, *His blood be upon us and our children* ; wee are so mercifull to them, that wee can blesse them, in praying

Se&.14

*Lib. Sacrar.  
ceremon.*

*In locis Italiae & adjacentium insularum nullus Haereticus quovis pretextu domicilium contrahere, habitare, aut moveri possit. Greg. 15. Anno 1622.*

Lib. 2.

*Pro Iudeis  
est orare, sed  
non fl. Et en-  
do genua.  
Greg. Fer. 6.  
post Pala-  
m.*

*Gavant.  
Enchirid.  
tit. Concio.*

*Gavant. ex  
Silvio.  
V. Hebr.  
ex Provinc.  
Mediol.*

ing that his bloud may be up-  
on them for their Redempti-  
on.

And as wee can pray for  
their Conversion, so wee can-  
not but commend the Order,  
which is held in some parts  
of *Italy*, that, by the care of  
the Ordinarie, Sermons are  
made on their Sabbaths in  
those places, where the *Jewes*  
are suffered to dwell for their  
Conviction; but whiles wee  
wish well to their soules, wee  
hate their societie.

I like well that piece of  
just prohibition, That Chri-  
stian women should not bee  
Nurses to the Children of  
*Jewes*, in their Houses; but  
I cannot brooke the Libertie  
fol-

following, that out of their Houses, by Licence from the Ordinarie, they may : My reason is but just, because their proud detestation goes so high, as to an absolute forbiddance of any office of respect from theirs to us, and yet allowes the same from ours to them. So, by their Law, a *Jewish* woman may not be either Midwife, or Nurse to one of ours; yet giving way to our Women, to doe these services to theirs. Not to speake of the same fashion of Garments (which however forbidden by the Law, they have now learned, for their own advantage, to dispence with) what a curiositie of hatred it is, that

*Munster.  
Præcept.  
Mosaica  
negat.*

*ib. Munst.*

*ib. Munst.*

Lib. 2.

that if one of us Gentiles should make a *lewes* fire on their Sabbath, it is not lawfull for them to sit by it: And why should wee bee lesse averse from that odious generation? They have done violence to the Lord of Life, our blessed Redeemer; what have wee done unto them? Bloud lyes still upon them; nothing upon us, but undue mercie.

But as to the latter kind of Adversaries, wee must be advised to better tearmes; if any of them who call themselves Christians, have gone so farre, as directly and wilfully to raze the foundation of our most holy Faith; and being self-condemned, through the cleare evidence



evidence of truth, shall rebelliously persist in his heresie; Into the secret of such men, let not my soule come, my glory be thou not joyned to their assembly. I know no reason to make more of such a one, then of a Jew or Turke in a Christians skin. I cannot blame that holy man, who durst not endure to be in the Bath with such a monster; or those of *Samosata*, who in imitation of this fact of Saint *Iohn*, let forth all the water of that publike Bath, wherein *Eunomius* had washed, and caused new to be put therein. I cannot blame *Theodosius* a Bishop of *Phrygia*, (however *Socrates* pleaseth to censure him) that hee drove the *Macedonian* hereticks, not out of

Gen. 49, 6,

*Theod.*  
*lib. 4. c. 14.*  
*& Cassiod.*  
*l. 7. c. 16.*

*Socrat. l. 7*  
*c. 3. Istud*  
*aggressus*  
*non de mo-*  
*re catholicæ*  
*Ecclesiæ.*

Lib.2.

Sozom. l. 7.  
c. 1.Sozom. *ibid.*  
c. 2.

the Citty onely, but out of the Country too. I cannot blame *Gratianus* the Emperour, that hee interdicted all assemblies to the *Manichees*, *Photinians*, *Eunomians*; And if he had extended his Banne against those other forenamed hereticks, it had beene yet better for the Church. *Hierom's* word is a good one; It is not cruelty that wee thus doe for Gods cause, but Piety. But if there be any, who with full consent embrace all the Articles of Christian Beleeefe, and yet erre (not contumaciously) in some such dangerous consequences, as doe in mine understanding (though not their owne) threaten ruine to the foundation by them yeilded; as I dare not exclude

exclude them from the Church of God, so I dare not professe to abhorre their Communion. God forbid wee should shut up Christian brother-hood in so narrow a compasse, as to barre all misbeleevers of this kind, out of the family of God. Doe but turne over that charitable and irrefragable discourse of Christianography. Let your eyes but walke over those ample territories and large regions, which in most of the parts of the habitable world (but especially in *Europe*, *Africa*, and *Asia*) professe the blessed name of God, our Redeemer, and looke to be saved by his blood; and then aske your heart, if you dare entertaine so uncharitable a thought, as to

\* *li 2* , exclude

Lib.2.

exclude so many millions of weake, but true beleevers', out of the Church below, or out of heaven above; you shall there see *Grecians, Russians, Georgians, Armenians, Iacobites, Abassines*; and many other sects serving the same God, acknowledging the same Scriptures, beleeving in the same Saviour, professing the same faith in all fundamentall points, aspiring to the same Heaven; and like Bees, though flying severall wayes, and working upon severall meadowes, or gardens, yet in the evening, meeting together in the same hive.

Now, if I liv'd in the community of any of these diverse sects of Christians, I should hold it my duty

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duty to comply with them in all (not unlawfull) things; and if any of them should live in the community of our Church, I should labour by all good meanes to reclaime him from his erroneous opinion, or superstitious practice; & when I had wrought upon him my utmost, rather then let goe my hopes and interest in him, I would goe as farre to meet him (without any angariation, save that of charity) as the line of a good conscience would permit me; herein following the sure patterne of our blessed Apostle, whose profession it is, *Though I be free from all men, yet have I made my selfe servant unto all, that I might gaine the more: unto the Jewes I became as a Jew,*

1 Col. 9. 1  
19. 20. 21.  
22.

\* I i 3

that

Lib.2.

*that I might gaine the Iewes; And to them under the Law, as under the Law, that I might gaine them that are under the Law; To them that are without Law, as without Law, (being not without Law to God, but under the Law to Christ) that I might gaine them that are without Law. To the weake, I became weake, that I might gaine the weake. I am made all things, to all men, that I might by all meanes save some.*

*I doe much feare the Church of Rome hath a hard answer to make one day, in this particular; Who imperiously, and unjustly challenging unto it selfe the title of the Church Catholike, shutteth all other Christian professions out of doores, refusing all Communion*

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munion with them, and so neglecting them, as if they had no soules; or those soules cost nothing; Amongst the rest, I shall give but two instances.

The great Prince of the *Abassine* Christians having heard of the fame of the *European* Churches, sends some of his nation, of whom he had a great opinion, to *Rome*, to be informed of the substance and rites of Religion there professed; *Zago Zaba* was one of the number; they with great labour and hazard arrived there, made knowne their great errand; but were so farre slighted, that they were not so much as admitted to Christian society, and after many yeares vayne hope, were turn'd home disre-

*Dam. a  
Goes. hist.  
Ethiop.*

\* I i 4

gard-

Lib. 2.

gardfully, not much wiser then they came, without any other newes, save of the scorne and insolence of those, who should have instructed them. A carriage much sutable to that, which they still beare to the Greeke Church; a Church which, as for extent, it may compare with theirs; so for purity of doctrine, I dare say (if that be her voyce, which her last *Patriarch Cirill* of *Constantinople* hath acquainted the world with all (as I was also confidently assured, by the late learned Bishop of *Saribaris*) as far exceeding the *Roman* Church, as the *Roman* doth the *Russian*, or *Ethiopick*, which it most contemneth: Let any the most curious eye travell over that learned confession



Sec. 14

Κυρίλλου  
πατρ. Αρ-  
τολική ὁμο-  
λογία.  
Κυριλλ. κερ.  
α. πρὸς μα-  
κρίον ἐκ τῆς  
πατρὸς δι'  
ἰσορροπίας  
χρόνου.  
Πατρις καὶ  
ἰσὺς ὁμοῦ.  
σ. 109.

See this  
question  
shortly but  
fully hand-  
led by my  
L. Grace  
of Canterb.  
in his late  
convictive  
answer to  
A. C. sect.

9. p. 24. 25.  
26.

And large-  
ly discus-  
sed by the  
Archbish.  
of Spalat.  
De Repub.  
Eccles. l. 7.  
c. 10. num.  
2119. ad  
187.

session of faith, which after all de-  
vices, and illusions is proved  
sufficiently to be the genuine act  
of that worthy *Patriarch*, and by  
him published in the name of the  
whole *Greeke Church*, and let  
him tell me what one blemish,  
or mole hee can finde in that faire  
body; save onely that one clause,  
concerning the third person of  
the blessed Trinity; *The holy Spi-  
rit proceeding from the Father by  
the Sonne*; wherein there can be  
no danger, whiles he addes, in  
the next words, *Being of the same  
substance with the Father and the  
Sonne*; and concludes; *These  
three Persons in one Essence we call  
the most holy Trinity, ever to be  
blessed, glorified and adored of every  
creature*. This errour of his *Greek  
Church*,

Lib. 2.

Church, as it is now minced, is rather a Problem of Scholasticall Divinity, then an heresie in the Christian faith. In all the rest, shew me any the most able, and sincere Divine in the whole Christian world, that can make a more cleare, and absolute declaration of his faith, then that *Greeke* Church hath done, by the hand of her worthy, and renowned Prelate; yet how uncharitably is she barred out of doores by her unkinde sister of *Rome*? How unjustly branded with heresie? in so much, as it is absolutely forbidden to the *Grecian* Priests to celebrate their Masses, and divine Services, in the *Roman* fashion: Neither may the *Romans* officiate in the *Grecian* manner,

*Ne Græci  
Latinomore,  
&c. Ex Pio  
5. Anno  
1566. Ga-  
vanti,*

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ner, under the payne of perpetuall suspension; And if a woman of the *Latine* Church be given in marriage to a *Greeke*, shee may not be suffered to live after the *Grecian* fashion; A solæcisme, much like to that of the *Russian* Churches, who admit none to their Communion (be hee never so good a Christian) if he doe not submit himselfe to their matriculation, by a new Baptisme. Sure, those Christians that thus carry themselves towards their deare brethren (dearer perhaps to God then they) have either no bowels, or no braynes, and shall once finde by the difference of the smart, whether ignorance, or hard-heartednesse, were guilty of this injurious measure.

Next

*Gavant. ex  
Congr.  
Episc. 20.  
Febr. 1596.*

Lib. 2.

Philip. 3.  
2.

Revel. 2. 9.

Tit. 3. 10.

Next to the persons, the limits of this approach or remoteness are considerable, which must be proportioned according to the condition of them with whom we have to deale. If they be professed enemies to the Christian name, *Beware of dogs, beware of the concision*, saith the Apostle of the Gentiles. Iustly must wee spit at these blasphemers, who say they are Iewes and are not, but are the Synagogue of Satan. If they be coloured friends, but true hereticks; such as doe destroy, directly, and pertinaciously, the foundation of Christian religion; the Apostles charge is expresse, *Hereticum hominem evita*, *A man that is an hereticke, after the first and second admonition avoyd*

*avoyd and reject* ; and such an one as he may be, that addes blasphemy to heresie, it might be no recall mistaking ( though a verball ) of that wise and learned Pontifician, who misreading the vulgar, made two words of one, and turned the *Verbe* into a *Noune*, *De civita* ; *Supple*, *Tolle* : put an hereticke to death : A practise so rife in the *Roman* Church, against those Saints, who, in the way, which they call heresie, worship the Lord God of their Fathers, beleeving all things which are written in the Law, in the Prophets, in the Apostles, that all the world takes notice of it; seeming, with the rap<sup>t</sup> Evangelist, to heare the soules, from under the Altar, crying aloud, *How*  
*long*

Act. 24. 14.

Revel. 6. 9  
10.

Lib.2.

long Lord, holy and true, dost thou not judge and avenge our blood, on them that dwell upon the earth? Surely were wee such as their uncharitable mis-construction would make us, their cruelty were not excusable before God, or men: but now, as our innocence shall aggravate their condemnation before the just Tribunal in heaven; so our example shall condemne them, in the judgement of all impartiall Arbiters here on earth: For what Client of *Rome* was ever sentenced to death by the reformed Church, meerely for matter of religion? what are wee other to them, then they are to us? the cause is mutually the same; only our charity is more, our cruelty lesse.

lesse. Neither is this any small testimony of our sincere innocence; It is a good rule of Saint *Chrysostome*, if wee would know a Wolfe from a Sheep (since their clothing (as they use the matter) will not difference them) looke to their fangs, if those be bloody; their kinde is enough bewrayd; for who ever saw the lips of a Sheep besmear'd with blood? It is possible to see a *Campion* at *Tiburne*, or a *Garnets* head upon a pole; Treasonable practises, not meere Religion, are guilty of these excutions: But however, our Church is thus favourable in the case of those heresies, which are either simple, or secondary, and consequentia; yet in the cases of hereticall blasphemy,

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phemy, her holy zeale hath not  
feard to shed blood : witnesse  
the flames of *Ket*, and *Legat*, and  
some other *Arrians* in our me-  
mory ; And the zealous prosecu-  
tion of that Spanishe Cistercian,  
whom wee heard and saw (not  
long since) belching out his blas-  
phemous contumelies against  
the Sonne of God, who after hee  
was given over to the secular  
power for execution, was by the  
Spanishe Embassadour Master  
*Gondemor*, carryed backe into  
*Spaine* by leave from King *James*,  
of blessed memory : in which  
kind also Master *Calvin* did well  
approvch himselfe to Gods Church,  
in bringing *Servetus* to the stake  
at *Geneva* ; As for those which  
are heretickes onely by conse-  
quence,



quence, and interpretation, heedlessly undermining that foundation which they would pretend to establish, as we may not, in regard of their Opinions in themselves, utterly blot them out of the Catalogue of brethren, so we must heartily endeavour all good meanes for their reclamation; strive to convince their errors; labour with God for them in our prayers, trye to win them with all loving offices; neither need we doubt to joyne with them in holy duties, untill their obdurednesse and wilfull pertinacy shall have made them incapable of all good counsell; and have drawne them to a turbulent opposition of the truth: for, as it is in actuall of-

\* K k

fences,

Lib.2.

fences, that not our sinne, but our unrepentance damnes us; so it is in these matters of opinion, not the errour, but the obstinacy incurre a just condemnation. So long therefore, as there is hope of reformation, wee may, wee must comply with this kind of erring Christians; but not without good cautions. First, that it be only in things good or indifferent. Secondly, That it be with a true desire to win them to the truth. Thirdly, that we finde our selves so thoroughly grounded, as that there be no danger of our infection: for we have knowne it fall out with some, as with that noble *Grecian* of whom *Xenophon* speaks, who whiles hee would be offering to stay a *Barbarian*,  
from

from casting himselfe down from the rock, was drawne down with him for company, from that precipice. Saint *Austen* professes that this was one thing, that hardned him in his old *Manicheisme*; That hee found himselfe victorious in his disputations, with weake adversaries, such men instead of convincing, yeeld; and make themselves miserable, and their opposites foolishly proud, and mis-confident. Fourthly, that we doe not so farre condescend to complying with them, as for their sakes to betray the least parcell of divine Truth. If they be our friends, it must be only, *usque ad aras*, there we must leave them. That which wee must be content to purchase

Lib.2.

with our blood, we may not forgoe for favour, even of the dearest. Fifthly, that we doe not so far yield to them, as to humour them in their errour; as to obfirme them in evill; as to scandalize others. And lastly, if wee finde them utterly incorrigible, that wee take off our hand and leave them unto just censure.

As for differences of an inferior nature; if but (*De venis capillaribus & minutioribus theologicarum questionum spinetis*, as *Staphilus* would have theirs: ) or, if of matters rituall, and such as concerne rather the Decoration, then the health of Religion; it is fit they should be valued accordingly; neither peace, nor friendship should be crazed for these, in themselves

*Staphil. defens contra  
Ihericum.*

selves considered. But if it fall out through the peevishnes and self-conceit of some crossed dispositions, that even those things, which are in their nature indifferent, (after the lawfull command of Authority) are blazon'd for sinfull, and haynous, and are made an occasion of the breach of the common peace, certainly it may prove that some schisme (even for triviall matters) may be found no lesse pernicious, then some heresie. If my coat be rent in peeces, it is all one to me whether it be done by a Bryer or a nayle, or by a knife. If my vessell sinke, it is all one whether it were with a shot, or a leake: The lesse the matter is, the greater is the disobedience, and the disturbance so much the

Lib.2.

1 Pet. 2.  
13.

more sinfull. No man can be so foolish, as to think the value of the Apple, was that which cast away man-kinde; but the violation of a Divine Interdiction. It is fit therefore that men should learne to submit themselves to every Ordinance of man for the Lords sake: But if they shall bee wilfully refractory, they must be put in minde, that *Korahs* mutiny was more fearefully revenged, then the most grievous idolatry.

*The*



*§. XV.*

*The eleventh rule of Moderation;  
To refrayne from all rayling  
termes, and spightfull provoca-  
tions in differences of Religion.*



**I**T shall be our eleventh rule for *Moderation*, that wee re-  
fraine from all ray-  
ling termes, and  
spightfull provocations of each  
other in the differences of Religi-  
on. A charge too requisite for these  
times; wherein it is rare to finde  
any writer, whose inke is not  
tempered with gall, and vine-  
ger, any speaker, whose mouth

Lib. 2.

Psal. 64. 3.

*Hospin. de  
festis Ethnic.**Ex utraque  
parte sunt  
qui pugnare  
cupiunt  
Cic. Tyroni,  
suo Epist. l.  
16.*

is not a quiver of sharpe, and bitter words. It is here, as it is in that rule of Law; *The breach of peace is begun by menacing, increased by menacing, but finished by this battery of the tongue.* Wherein wee are like those Egyptians of whom the Historian speakes, who having begun their devotion with a fast, whiles the Sacrifice was burning, fell upon each others with blowes, which having liberally dealt on all hands, at last they sat downe to their feast: thus doe we; after professions of an holy zeale, wee doe mercilessly wound each other with reproaches, and then sit downe, and enjoy the contentment of our supposed victory. Every provocation sets us on, and



and then (as it useth to be with scolds) every bitter word heightens the quarrell; Men doe, as we use to say of Vipers, when they are whipt; spit out all their poyson. These uncharitable expressions, what can they bewray, but a distempered heart, from which they proceed, as the smoake and sparkes flying up show the house to be on fire; or as a corrupt Spittle shewes exulcerate lungs: By this meanes it falls out that the truth of the cause is neglected, whiles men are taken up with an idle, yet busie, prosecution of words; Like as in thrashing the straw flies about our eares, but the corne is hid. And it hath beene an old observation, that when a man falls to per-

*Erasmus taxat Hilarium quod Arrium appellat Satanam & Antichristum. Prefat. ad Hilary.*

Lib.2.

Mr. Blunts  
voyage to  
the Le-  
vant.

personall rayling, it argues him drawne utterly dry of matter, and despayring of any farther defence; as we see and find that the dogge which running back, falls to bawling, and barking hath done fighting any more. I have both heard and read that this practice is not rare amongst the Iewes, to brawl in their publike Synagogues, and to bang each other with their holy Candlesticks and censers; in so much that this scandall hath indangered the setting off some of theirs to *Mahometisme*: And I would to God it were only proper unto them, and not incident unto too many of those, who profess to be of the number of them, to whom the Prince of Peace said, *My peace I leave with you.* It is

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is the caveat which the blessed Apostle gives to his *Galatians*, and in them to us ; *If yee bite, and devoure one another, take heed yee be not consumed one of another.* Lo here, it is the tongue that bites ; and so bites, as that (after the fashion of a mad dogges teeth) both rage and death followes. And if any man thinke it a prayse (with the *Lacedæmonian* in *Plutarch*) to bite like a Lion, let him take that glory to himselfe, and be as he would seeme, like a Lion that is greedy of his prey, and as a young Lion, that lurketh in secret places : But withall let him expect that just doome of the God of Peacc, *Thou shalt tread upon the Lion and the Adder, the young Lion and the Dragon shalt thou trample*

Gal. 5. 15.

Psal. 17.  
12.

Psa. 91. 13.

Lib. 2.

*Eteocles &  
Polynices.*

*trample under feet.* Certainly it is in vaine for us to expect any other measure from the exasperated, and unruly mindes of hostile brethren, whose hatred is commonly so much greater, as their interest is more : They whose fires would not meet after death, are apt in life to consume one another.

This is the stale and knowne Machination of him, whose true title is, *The accuser of the brethren.* That old Dragon, when he saw the woman flying to the wilderness to avoyde his rage; what doth hee? Hee casts out of his mouth water, as a flood after the woman, that hee might cause her to be carryed away of the flood: what are these waters which

Revel. 12.  
15.

which he casts out of his mouth, but sclanderous accusations, lyings, detractions, cruell persecutions of the tongue? And shall wee that professe the deare name of one common Saviour, so farre second the great enemy of mankinde, as to derive some cursed Channels from those Hellish floods of his, for the drenching of the flourishing valleyes of Gods Church? Shall wee rather imitate him then the blessed Archangell of God, who contending with the Divell, and disputing about the body of Moses, durst not bring against him a rayling accusation, but sayd, *The Lord rebuke thee*: Nay, shall wee dare to doe that to Brethren, which the Angell

Lib.2.

gell durst not doe to the Di-  
vell?

When we heare and see feare-  
full thundring, and lightning,  
and tempest, we are commonly  
wont to say, that ill spirits are  
abroad; neither doubt I but that  
many times (as well as in *Iobs*  
case) God permits them to rayse  
these dreadfull blustrings in the  
ayre, right so when wee see these  
flashes, and heare these hideous  
noyses of contention in Gods  
Church, wee have reason to  
thinke that there is an hand of  
Satan in their raysing, and con-  
tinuance. For, as for God, we  
know his courses are otherwise.

1 Kings 19.  
11.

When it pleased him to make  
his presence knowne to *Elijah*;  
first there passed a great and  
strong

strong wind, which rent the Mountaines, and brake the Rockes in peeces, but the Lord was not in the Winde. After that Winde, came an Earthquake, but the Lord was not in the Earthquake: After the Earthquake a Fire, but the Lord was not in the Fire; but after the Fire, came a still small Voyce, and therein was the Almighty pleased to expresse himselfe; Loe, as Saint *Ambrose* observes well, the Diuell is for noyse, Christ for silence. Hee that is the Lyon of the Tribe of *Juda*, delights in the stile of the Lambe of God; and is so rearmed, both by *Iohn* the *Baptist*, his fore-runner, in the dayes of his flesh,

*Ambro. in  
Psal. 45.*

Lib.2.

gell durst not doe to the Di-  
vell?

When we heare and see feare-  
full thundring, and lightning,  
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strong wind , which rent the Mountaines , and brake the Rockes in peeces , but the Lord was not in the Winde. After that Winde , came an Earthquake, but the Lord was not in the Earthquake : After the Earthquake a Fire, but the Lord was not in the Fire ; but after the Fire , came a still small Voyce , and therein was the Almighty pleased to expresse himselfe ; Loe , as Saint *Ambrose* observes well, the Diuell is for noyse , Christ for silence. Hee that is the Lyon of the Tribe of *Juda* , delights in the stile of the Lambe of God ; and is so tearmed, both by *Iohn* the Baptist, his forerunner , in the dayes of his flesh,

*Ambro. in  
Psal. 45.*

Lib. 2.

flesh, and by *Iohn* the Evangelist, his Apostle, in the state of his glory : Neither was the holy Spirit pleased to appear in the forme of a Falcon, or Eagle, or any other bird of Prey, but of a Dove ; the meeknesse and innocence whereof, our Saviour recommended for a Patterne to all his followers.

*Nunquid  
Ovis Lupum  
persequitur?  
non, sed Lu-  
pus Ovem,  
&c. Chrys.  
Hom. 19. in  
Matth.*

Coloss. 3.  
12,

If there be any therefore, who delight to have their Beakes or Tallons imbrued in blood, let them consider of what spirit they are ; sure I am, they are not of his, whose so zealous charge it is ; Put on (as the Elect of God, holy and beloved) bowels of mercy, kindnesse, humblenesse of mind, meeknesse,

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13.

nesse, long-suffering ; Forbearing  
one another ; forgiving one ano-  
ther ; if any man have a quar-  
rell against any, even as Christ  
forgave you ; even so also doe  
ye : And above all things put  
on Charitie, which is the bond  
of perfectnesse ; And let the  
Peace of God rule in your  
hearts.

14.

15.


\* L 1

The



## §. XVI.

*The twelfth rule of Moderation :  
That how-ever our judgements  
differ , wee should compose our  
affections towards Unitie and  
Peace.*

 High divine counsell  
of the blessed A-  
postle leades me to  
the twelfth and last  
rule of Moderation , viz. That  
if wee cannot bring our judge-  
ments to conspire in the same  
truth with others , yet wee  
should compose our affections  
to all peace , to all tender re-  
spects

spects and kind offices to our dissenting Brethren. What if our braines be divers? yet let our hearts be one. I cannot but commend the exemplarie disposition of the Christians of *Constantinople*, in the dayes of *Constantius*; when the famous Church of the Resurrection was there to be erected; the *Novatians*, men, women, children, (though a Sect diversly affected) brought Stones and Mortar to the building of it; joyning with the Orthodox Christians, against the *Arrians*; communicating with them in three other Churches; and were upon the point of a full unitie and concord, had not some few wrangling spirits, of the *Nova-*

*Contra*  
*quam Lu-*  
*theranus,*  
*q. apud*  
*Proleum.*  
*A Calvini-*  
*ana frater-*  
*nitate Li-*  
*bera nos*  
*Domine.*  
*Proleum.*  
*Falsic. c. 3.*  
*q. 7.*  
*Apasagias.*  
*Se. rat. l. 2.*  
*c. 30.*

Lib. 2.

Socr. l. 1.  
c. 4.

tian partie put in a Claw, and cross'd so faire hopes: Had the matter been so slight as he conceived, it was good counsell which the Emperour gave to Bishop *Alexander, Ac tametsi &c.* Although you, saith he, differ from each other in a point of small moment (as wee cannot all be of one minde in every thing) yet it may be so ordered by you, that there may be a sincere concord betwixt you; and that there be a mutuall communion and consociation betwixt all your people. And the same temper hath beene laudably observed and professed by diverse late Worthies in the Church. Concerning the administration of the

Sa-

Sacrament to the sick in case of extremitie, *Calvin* in an Epistle to *Olevianus*, gives reasons of that practice, but withall addes; *Scis, frater, alium esse apud nos morem*; You know, brother, the fashion is otherwise with us; I beare with it, because it is not a-vaileable for us to contend.

*Luther*, though a man of a hot and stiffe spirit, yet writing to the Cities and Churches of *Helvetia*, hath thus; *Insuper ut dilectio & amicabilis concordia, &c.* Moreover, that there may be a perfect and friendly love and concord betwixt us, wee shall not fayle to doe whatsoever lyes in our power, especially I, for my part,

\* L l 3 will

Sc&.16

Epist. 363.

Honestis, ac  
prud. Dom.  
Consulibus,  
&c. Tiguri,  
Berne, Ba-  
sileæ, Schaf-  
husi, Sau-  
galli, &c.  
An 1537.  
Vid. Hosp.  
& D. Pa-  
raum in  
Iren.

Lib.2.

will utterly blot out of my thoughts, all the offence that I had conceived, and will promise all love and fidelitie to you. And shuts up with a fervent prayer; that God, by the grace of his holy Spirit, would glew their hearts together, through Christian love; and purge out of them all the drosse and dregs of humane diffidence, and devilish malice and suspicion, to the glory of his holy Name, the salvation of many Soules, to the despight of the Devill, of the Pope, and all his adherents. And before that time, in the Conference of the Divines on both parts at *Marpurge*, Oct. 3. 1529. passing through all the points wherein there seemed any

*Subscripti.*  
*V. P. Ad-*  
*ditus.*

*Mart. In-*  
*iberus.*



any difference, and sticking onely at the last, concerning the Sacrament, they shut up thus, *Quamquam verò, &c.* And although wee could not at this time agree, whether the true Body and Bloud of Christ be in the Bread and Wine corporally, yet each part shall hold and maintaine (so farre as his Conscience will allow) true Christian love with other, and both parts shall continually pray unto Almighty God, that he will by his Spirit confirme us in the true sense and understanding thereof: To which were subscribed the names of those ten eminent Divines following; *Luther, Melancthon, Iustus Jonas, Osiander, Brentius, Agricola, Oecolampadius,*

Lib.2. *lampadius, Zuinglius, Bucer, Hedio.*  
 Thus, Thus it should be amongst Divines, amongst Christians, who hope to meet in one Heaven. If it must be with us, as with the *Sava* and *Danuby*, two famous Rivers in the East, that they run three-score miles together in one Channell, with their waters divided in very colour, from each other; yet let it be (as it is in them) without noyse, without violence. If wee be children, as wee pretend, of our Father *Abraham*, let us take up his peaceable suggestion to his Nephew; *Let there be no strife, I pray thee, betwixt thee and mee, betwixt thy Heard-men and my Heard-men,*

*Gen. 13. 8.*

men; for wee are brethren. *Macarius* was, in his time, accounted a very holy man; yet I reade, that after hee had macerated himselfe with long devotion, hee had an answer from God, of the acceptance of his Prayers; but withall an intimation, that after all his endeavours, hee came short of the merit of two Women in the Citie, which were two Wives of two Brethren, which had lived fifteene yeeres together in one house, without the least discord.

This sweet and peaceable disposition cannot but be graciously accepted of God, betwixt us that are Brethren, in the wide House of his Church.

It

Lib. 2.

It is not for Christians to be like unto Thistles, or Tazels, which a man cannot touch, without pricking his fingers; but rather to *Pitosella*, or Mouse-eare in our *Herball*, which is soft and silken in the handling, although if it be hard strained, it yeelds a juice that can harden Metalls to cut Iron. But if wee meet with a kind of men, who are disposed to be quarrelsome, like to that *Cercyon* in *Suidas*, who would needs wrestle with every man he met; the best way is to doe as some have advised, when we are provoked to fight with women, to runne away.

*Shun prophane and vaine babling,*  
(saith the Apostle) as for peace, if it flye from us, wee must run after

*Suidas. V.  
Cercyon.*

2 Tim. 2. 16.

## *Christian Moderation.*

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after it; Follow peace with all men,  
as he to his *Hebrewes*: But if af-  
ter all our quickest paces, it will  
not be overtaken; if we still fall  
upon those, who are enemies to  
peace; rabid children, who love  
to heare themselves crie; Sala-  
manders, who love the fire of  
contention; muddie Eeles, who  
delight most in troubled wa-  
ters, be they such as are under  
our power, wherefore are Cen-  
sures, but for such spirits? Even  
he that could say, *Shall I come to  
you with a Rod, or with the spirit of  
meekenesse?* said also, *I would they  
were even cut off that trouble you.*  
It is well commended by the  
Historian in *Proclus*, Bishop of  
*Constantinople*, that hee shewed  
himselſe mild and gentle to all,  
and

Se&. 16

Heb. 12. 14.

Gal. 5. 12.

Socr. l. 7.

c. 40.

Lib. 2.

*Melius est  
propter mi-  
sericordiam  
rationem  
reddere quā  
propter cru-  
delitatem.*

and by this meanes woon more then others did by roughnesse and severitie ; and it is a sure rule , that it is an easier account that shall be given for mercie, then for crueltie : And certainly , this course is first to be taken ; The Chirurgian stroakes the arme, before hee open's the Veine : But where lenitie prevailes not , wee are cruell to the Church , if wee strike not home ; when sing- ing will not still the Childe, the Rod must : If they bee such as are without the reach of our Authoritie , wee must first doe our best , to make them sensible of the wounds they give to our common Mo- ther , and those Rubs which they

they lay in the way of the Gospel ; since it cannot be otherwise now, then the Historian noteth in those first Ages of the Church , that the difference of Opinions , whereof one arose out of another, was a great hinderance to many, in pitching upon our holy Profession : And as *Optatus*, of old , betwixt our *Licet* and their *Non licet*, Christian soules cannot chuse but stagger, and be distracted ; And withall, to minde them of the palpable Wrongs wee doe to our selves, and the Advantages wee give to common enemies. It was a worthie and just intimation , which Saint *Gregorie Nazianzene* gives, to this purpose,

unto

*Quinetiam dogmatum discrepantia, quorum alia ex aliis nascebantur, impedimento fuit, quominus complures, qui fidem Christianam recipere animus induxerant, eam recipere.*

Lib. 2.

unto the Synod of *Constantinople*; What can be more absurd (saith he) then whiles we decline the enemies fight, to betake our selves to mutuall assaults of each other, and by this meanes to waste and weaken our owne forces? Or what can be a greater pleasure to our adversaries, then to see us thus bickering with our selves? But if neither the respect to the Glory of the God of Peace, nor to the peace and welfare of the deare Church and Spouse of Christ, nor of themselves, can prevaile any thing; what remains, but to mourne in silence for the irreparable breaches of the sacred Walls of *Ierusalem*, and together with our zealous prayers  
for



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for the opposed peace of *Sion*,  
to appeale to the justice of that  
holy and righteous Lord God  
of *Israel*, with

Sect. 16

*Increpa Domine bestias calami,*

*Rebuke, O Lord, the beasts of the  
Reed, and scatter the people that  
delight in Warre. Amen.*

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FINIS.

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